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ARTICLE I.

HOMILETICS.

By Rev. Charles F. Schaeffer, D. D. Easton, Pa.

PREVIOUS to the ascension of Christ to heaven, he gave to his disciples the great commission, "to preach the gospel;" subsequently, Saul of Tarsus and others received the same commission. The ministerial office was permanently established in the church by divine authority, and the preaching of the word, together with the administration of the Sacraments, was connected with it. While the former duty has, accordingly, been always regarded by enlightened christians as inseparable from the sacred office, the manner or style of preaching has been subject, in different ages, to great variations. The preacher of the gospel, as an individual, may be expected to differ in the order of talent, temperament and manner of delivery, from others who are invested with the same office, even when his education and religious system may, in general, resemble their own. The "word" itself, or "gospel," which it is their common duty to preach, is, however, obviously subject to no positive change; every herald of the cross is commanded by the Head of the church to deliver the same message to his hearers which his fellow-laborers are commanded by the same authority to promulgate. The peculiarities in the style of presenting the truth, which necessarily arise from the speaker's personal character, cannot impair the efficacy of divine truth;

even if the "earthen vessels" of which St. Paul speaks, 2 Cor. 4: 7, vary in style and character, they are all alike in meanness of value, for the "excellency of the power is of God," and not of them.

A certain degree of uniformity, however, in the mode of preaching the gospel, is, in some respects, desirable, and is always attainable, when the true principles which are connected with successful teaching and preaching, as far as experience and science have developed them, are faithfully studied and applied. Many treatises have accordingly been written in different periods of the church, on the proper method of preaching, and the science of Theology in its modern form, now comprehends a special department, to which the name of HOMILETICS has been assigned. This appellation, which is sanctioned by usage, has not been chosen with the same felicity which characterizes various other terms appropriated to different branches of theological science; it is etymologically derived from the same root from which was taken the name of the "homilies" of an early date, or familiar discourses, or "lectures," as modern usage would possibly denominate them; a less restricted sense is now necessarily assigned to it.

It is the object of the science of Homiletics to develop the true principles, and furnish the precise rules according to which religious addresses in general, and sermons in particular, should be prepared; it designs not merely to secure the speaker from the commission of errors, into which inexperience might betray him, but also to set forth the true method of expounding the word of God before a religious assembly, and applying it; it indicates the most prolific sources whence materials for sermons may be obtained, or rather, the most ready method of deriving useful lessons from the Scriptures; it prescribes rules for arranging these materials in the form which is best adapted to instruct and edify the hearer; it intends to give fulness, variety and attractiveness to public discourses; and it, finally, presents various suggestions which may aid the speaker in the delivery of his discourse; while, therefore, it designs to facilitate the labors of those who *preach*, it also designs to secure for those who *hear*, the highest advantages which are attainable. Its appropriateness or claim to occupy an important position in the modern system of theological education, is vindicated by the same considerations which have, in general, led to the conviction entertained by all intelligent believers, that, since we have now no inspired teachers in the church, like the apostles, an educated ministry is the instru-

mentality from which, by the divine blessing, the church can expect the richest results.

The great purpose for which the preaching of the gospel was instituted, may be readily ascertained when the purpose for which Christ appeared in the world is properly understood. He came to qualify or fit men for the kingdom of heaven, by accomplishing the great "work which the Father gave him to do." John 17: 4. It would be difficult to specify a conception more massive than the one which the New Testament connects with the expression: "the kingdom of heaven." It comprehends the earth and heaven, things visible and things invisible, the past, the present and the boundless future; it ultimately denotes the salvation of the soul, or its eternal felicity. The preaching of the gospel is obviously intended to be an instrument of divine grace, in conferring on man the blessings which flow from the redeeming work of Christ. Hence, the sermon is a religious discourse, presenting in intimate connection, both christian doctrines and christian duties, exhibiting Christ crucified as the object of man's faith and love, and, while it endeavors to influence the whole moral nature of man, (his intellect, affections, conscience and will) affording encouragement and aid to the hearer in his efforts to exemplify the spirit of Christ in his walk and conduct, and to live for heaven. The preacher's duty requires him to consider himself as a servant appointed to continue his Master's great work on earth, and to contribute to the cultivation of the minds and hearts of his hearers, by "grace according to the measure of the gift of Christ," (Eph. 4: 7) and while he seeks to lead men to Christ, and establish them in the faith, to become ultimately their guide to heaven. "Who is sufficient for these things?" (2 Cor. 2: 16) To this question of the conscientious and burdened preacher, who "keeps under his body, and brings it into subjection, lest that by any means when he has preached to others, he himself should be a cast-away" (1 Cor. 9: 27), and who implores the Lord to make him a "faithful steward" (1 Cor. 4: 2), an answer is given so clearly marked by divine compassion and love, that he can unite with his brethren in saying: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the New Testament" (2 Cor. 3: 5, 6).

If the surgeon, and even the practitioner of medicine, should be thoroughly acquainted with the whole structure of the human body; it is of still more consequence that the preacher should be well acquainted with the whole mental

and moral nature of man. Such knowledge is not furnished by Homiletics, but is assumed to have been derived from other sources. Man does not resemble an inanimate conductor, along which a stream of the electric fluid flows with a degree of freedom so well known previously as to render special experiments needless, but is an intelligent creature, with a nature originally noble and pure, but now darkened in the intellect, and corrupt in heart. The application of divine truth to such a creature, whose moral condition is continually undergoing changes, does not uniformly produce the same impressions. The sermon will not be suited to his moral wants, unless, as a general principle, it is adapted, by means of the word, to enlighten his understanding, to influence his emotions and conscience, and to give his will a right direction. It is the appropriate office of Homiletics to develop principles and furnish precepts which will guide the preacher in his efforts to fulfil the great design of preaching, and, by the blessing of God, enlarge the amount of his success.

In the somewhat desultory remarks which we propose to offer on the subject before us, we design, if our space should hereafter permit, to examine the general structure of sermons, to consider the systematic arrangement of which they are susceptible, and furnish some illustrations, both of the mode in which the theme of a sermon may be developed from a text, and of the process by which that theme may be presented to the hearer in its different aspects, while the continuity of the whole discourse remains undisturbed.

Before we proceed to the details, we desire to exhibit the sermon in a certain aspect in which it does not appear to be invariably viewed. The materials which are introduced into it, their arrangement, the style and the spirit of the delivery, are all influenced by the general idea which the speaker has formed of the sermon *as a sermon*, and not merely as a written composition, or even as a speech. Now it is not designed to be a philosophical and abstract treatise, which can be fully appreciated only by a deliberate and reflecting reader in private; neither is it merely a historical or other statement, intended to convey information or instruct the mind, like an ordinary human composition, the success of which depends chiefly on the degree of talent and skill applied to it. It is, on the other hand, not simply a pious exhortation or passionate appeal to the feelings or the conscience of silent hearers; and it is, further, not a monologue or soliloquy delivered independently of the character, condition or wants of the hearers, practically not recognizing their presence. *The sermon is a*

TRANSACTION *between the speaker and his hearers, superintended by the Holy Spirit.* It is this view of a sermon which determines both its character and its influence. As a mere literary essay, it may be polished and learned, but tame—as a mere address, prepared without a recognition of the part which the hearers are to perform, it may be rich in instructions, and even arguments, and nevertheless be so deficient in point, directness and efficacy, as to produce no actual results. The preacher, as Paul expresses himself, 2 Cor. 1 : 24, has not dominion over the faith of his hearers, but is only a helper of their joy ; he cannot simply give a command which exacts unquestioning obedience from inferiors, neither does he proclaim a new gospel, concerning which the hearers had previously received no information. He hopes, indeed, and prays that the divine blessing may attend the seed sown by him, but it is true, as well in spiritual as in agricultural processes, in both of which the “increase” depends on God (1 Cor. 3 : 7), that the seed of which the sower does not make a proper disposition, will never germinate and bear fruit. The sermon which is really useful to the hearers, is prepared with a special view to benefit them ; for the speaker supposes himself, while he premeditates the sermon, to be placed in a close relation to them. On their part, the transaction is indeed internal and invisible, but his own acquired knowledge guides him in his anticipations of the course which they will pursue. When he actually delivers the discourse, he and they meet as equals before God, to whom both are alike accountable. To him, as the steward, the Lord has entrusted a vast treasure (Matt. 13 : 52), from which, when he meets the hearers in the sanctuary, he brings forth things new and old. They appear to state their special wants—these he proceeds to supply from the treasure of the word. Some of them exhibit indifference—to these he reveals both the value and the perils of the soul ; others cavil and object—he unfolds the erroneousness of their views ; others, again, are filled with sorrow—these he soothes and encourages, while thus *transacting* with them the most weighty business which can occupy the mind, he trusts that some, convinced of the truth, inquire after God—he points to the Lamb of God ; others, as he fears, still refuse their assent—he produces new arguments and motives from the treasure placed at his disposal. They seem to yield—the stream of divine truth and love now flows onward more copiously ; he asks questions, he gives assurances, he appeals to experience, he shows the sustaining arm of God ; he takes his hearers by the hand, engages them to perform the work assigned to each, and

points to heaven where the reward awaits them. Thus, his sermon is literally a discourse—it is more, it is *action*. His words awaken new thoughts in the souls of his hearers, quicken their dormant emotions, and produce a frame of mind not marked by the listlessness with which they may have entered the sanctuary before the subject now presented to their minds had awakened interest. They ask, as he assumes, for fuller information—he imparts it; they believe, they resolve—he establishes them in their holy purpose; these changes in their inner nature, as they successively arise, direct the current of his own remarks. He influences them—they influence him; action is followed by re-action—the sermon assumes the character of an animated transaction between two parties. The hearers retire, carrying as their respective portions of the treasure derived from the word, new information, new desires, new love and faith, sorrowing for sin, looking to Christ for pardon, taught to pray and work. The divine blessing rests on a transaction of this nature—the gracious work of the Spirit successfully proceeds.

A preacher who views the sermon in this aspect, and who is sedulously engaged in cultivating his mind and his heart, by the aid of divine grace, will become more and more conscious of the nature of those mental and moral qualifications which the ministerial office requires, and, while he perseveringly labors to acquire them in a fuller measure, will gradually impart a vigor, an adaptedness and a spirit to his discourses, which must effectually secure them from the imputation of being merely tame moral essays, or tedious and unmeaning harangues.

The conception of the eloquence of the pulpit which a master like Reinhard formed, and which he has expressed in the following passage (*Geständnisse*, &c., p. 54), may be appropriately introduced. "If you could," he said to himself, after having studied the subject, "if you could so speak, when you occupy the pulpit, that your discourse would, on each occasion, constitute an independent and complete whole, strictly arranged, intimately connected in all its parts, and proceeding in the most unconstrained and natural order; if you could always select a subject, interesting in itself, standing in close connection with the most important interests of your hearers, and capable, when rightly applied, of influencing their whole conduct; if you could discuss that subject in such a manner as to clothe every thought in those words which, among all possible expressions, will designate it with the greatest accuracy and suitableness; if, consequently, you could always find

those terms which, when you instruct, are the most intelligible—when you describe, the most graphic—when you exhort, the most animating—when you warn, the most impressive—when you console, the most soothing; if you could so employ language as to make it the medium through which every shade of thought, every change in the feelings, every grade in the emotions could become visible, and which would always touch the heart precisely in the spot which you specially desired to reach; if you could, finally, give to your discourse a certain fulness of expression without inflation, an agreeable combination of words without artificial rhythm, and an easy, flowing style, captivating alike the ear and the heart—then, *this* would be the eloquence suited to the pulpit; your discourse would inform the understanding, would be retained in the memory, would awaken the emotions, and control the heart; *then* you would speak of religion with that lofty simplicity, with that elevated dignity, and with that benign warmth of feeling with which its truths should be discussed.” This passage, like our own remarks which we here submit, refers, not to expository lectures, nor to sermons which confine themselves simply to the elucidation and application of the several clauses of a text (to which we may hereafter advert, as an important class of religious addresses), but to those which present a *theme* or leading thought pervading the whole discourse.

The happy choice of a text alone, will not necessarily secure the results to which the above alludes; a clear view of the appropriate mode of its treatment is an indispensable condition. Various methods are applied for the purpose of obtaining materials; the thoughts, while connected in a natural manner with the text, are to be free alike from triteness, and from an affectation of novelty. As a text is capable of being treated in an embarrassing variety of modes, and the mind fluctuates unprofitably when general and indefinite views alone occupy it, a great advantage is derived from the actual selection of a leading thought, found in the text, or deduced from it, which may either itself suggest new thoughts, or be combined with those which the text has already furnished. To avoid confusion, and enable the hearer's memory to retain the sermon, the preacher next proceeds to arrange in an appropriate manner, the truths which he proposes to set forth in connection with his text or theme. He distinctly ascertains the purpose which he has in view in the particular sermon which he intends to prepare, and in this manner he will secure for it clearness, distinctness and system. After he is himself distinctly aware of a special purpose, or of the special truth

which he intends to proclaim, he constructs a plan (or skeleton, as many term it) of the proposed sermon, in order to avoid a rambling or desultory series of sentences, and finally arranges the thoughts or materials under their respective heads. The process is fully completed in all its parts when the whole is written in an appropriate style; the sermon is, lastly, ready for oral publication.

The department of Homiletics which refers to the choice of the text, to the different classes of sermons, (ordinary, occasional, festival, &c.) and to the subjects appropriate to particular occasions, is so extensive, that we shall not attempt the exhibition of the whole in one article. We also omit the consideration of the structure of a sermon in general, and of its essential parts in particular, including, for instance, the principles which demonstrate that a regular exordium or introduction, previous to the actual explanation of the text and context is, in ordinary cases, almost indispensable to the entire success of the sermon itself. At present we assume that the speaker is furnished with a text, suited to the ordinary services of the Lord's day, and that it is his object, without reference to special circumstances, to discuss it in an instructive and edifying manner, by connecting all his remarks with a leading thought, technically called the *THEME*.

A sermon differs from a mere expository lecture on several consecutive verses of a chapter, by its *unity of design*; it forms a complete whole, consisting of various parts, which by their happy arrangement or adjustment to each other, combine in producing one great result. It is introduced by the reading of a text, which is prefixed (occasionally affixed) to the formal exordium, not simply in compliance with a venerated usage of the church, as a mere motto, of which no further notice is subsequently taken; even if the original meaning or application of the text, as it stands on the sacred page, may not be equally prominent in all the parts of the sermon, it, nevertheless, claims at least the right and title of originating, justifying or corresponding to the leading thought of the sermon. The process of the meditation of the preacher on the text which he has chosen, is capable of being described in its general features. First of all, after he has by careful study and earnest prayer, acquired a correct knowledge of the meaning of the text, he proceeds to ascertain the class to which it belongs. Is it strictly historical (an event, &c.) or doctrinal (justification by faith, atonement, &c.) or ethical (humility, benevolence, &c.)? Is it a portion of a prayer (a psalm, &c.) or does it possess any other essential and distinguishing feature? Is it a

portion of a parable—is it a prophecy, &c.? He next ascertains the connection in which the text occurs. Shall it be taken as an isolated passage, or with reference to the context? Shall the whole text be discussed, or only a part? Shall it be the theme of the sermon immediately, in its own direct terms (which applies, however, to very short texts alone, such as “God is love,” “the wages of sin is death”), or shall it be employed as an indication either of the character of him who speaks or acts, as an illustration or expression of an important truth? Is it a command, promise, &c.? May it be treated in an instructive and edifying manner, simply as an exhibition of the circumstances to which it refers, or rather in its application to men in general, or in its direct reference to special circumstances? Let us suppose that the text is ascertained to be historical: if it refers to an event, we proceed to inquire into the antecedents and the consequences. What was the character or the conduct of the individuals mentioned? What were the special circumstances? What course did Providence pursue? If the text refers to an action, we ask again: what were the motives—the antecedents and results—the character, advantages, &c., of the persons—their duty—their religious sentiments—the object of the writer in giving the narrative, &c. If the text contains the words actually spoken, we ask: who is the speaker? What is his authority or his object? How would we speak or act in similar circumstances? What correspondence exists here between the character of the words or acts as recorded, and that character which religion requires them to assume? What lessons do we hence derive? &c.

At this point, when the text is already secured, the whole character of the sermon frequently depends on the degree of success with which the decision respecting the leading thought or theme may have been effected; it is here that embarrassment is often occasioned either by the actual abundance or the apparent paucity of materials; still, when a happy thought suggests itself to the preacher, he may, after some practice, see almost by intuition, the whole mass of the materials strictly belonging to the sermon. While the whole process of “sermonizing” is facilitated by practice, the preacher who applies the rules of the science of Homiletics, is as little liable to the charge of artfulness, as the foreigner who studies the grammar of the language in which he intends to preach, who exercises himself in conjugating verbs, who makes himself familiar with the peculiarities of the syntax of the language, and who subsequently speaks with fluency without applying the rules

consciously when he speaks, but nevertheless speaks in strict conformity to them.

The most remarkable illustration with which we are acquainted, of this portion of the preacher's intellectual labor, is furnished by Reinhard, in the little work to which we have already referred, (p. 117 sqq.). He remarks, when introducing the specimen which he has chosen, that when the text relates to a historical event, it is of the utmost importance that the preacher should transport himself to the actual scene, and represent to his mind the several probable circumstances with all the vividness which his imagination is capable of imparting to them. The time, the place, the causes, the results—are to be viewed in the light in which a contemporary probably surveyed them. The individuals who speak and act, their opinions, sentiments, wants, manners and character are to be studied, as well as both the impressions which they themselves received, and those which they made on others. The preacher then reverts to his own age, and carefully surveys the peculiar circumstances in which his own flock is placed, as well as their intellectual culture, their moral and their spiritual state in general; he proceeds to select from all the leading thoughts or themes which he had collected, precisely the one which is best adapted to instruct and edify his own hearers, and is thus placed in the peculiarly happy condition of securing for nearly every ordinary sermon, the interest which attaches in the minds of hearers to the so-called "occasional sermons;" these are usually welcomed by them with special pleasure, because the direct and particular remarks then made, exclude the tedium of the well-known "common places." Reinhard himself, it may be remarked, was required by the usages of the church in his country, to confine himself to the same series of texts adapted to the successive Sundays and festivals occurring in the ecclesiastical year, and was consequently compelled to task his inventive powers annually with increased vigor; in his own case, however, each new sermon triumphantly proves that the well-used text had not yet been exhausted.

He selects the passage, Mark 8: 1-9 (appointed for the seventh Sunday after Trinity), because the incident related, (four thousand fed by seven loaves) seems to furnish few subjects for sermons. We transfer his statement, with some alterations; the additions to it are enclosed in brackets. The pastor, first surveying the whole circumstance in its general features, of an ample supply of food derived from a few loaves, by an easy process of generalization, obtains as a theme the proposition: *The ability and willingness of God to bless abundantly the*

most simple means (efforts) of men. [I. The meaning of the theme explained; e. g. the feeble powers of men, and the vast changes in the world, which they have been the means of producing. II. Its truth, shown from the Scriptures, experience, &c. III. Its importance, in promoting humility, faith, hope, &c.] The preacher now proceeds to examine the quality of the food, and finding it to consist merely of bread and a few fishes, of which the disciples and the multitude nevertheless gratefully partook, is hence prompted to select the theme: *The importance of the virtue of contentment.* [I. The virtue itself described; distinguished both from asceticism and from voluptuousness, and referred to its true source. II. Its importance to our peace, to an energetic discharge of our duties, to our love, reverence, &c., towards God, &c.] The provision made for the multitude in this wilderness; is evidently unexpected and wonderful; the disciples are amazed. Nevertheless, it required equal power to supply their ordinary daily wants—a truth which does not seem to have occurred to them; the preacher is led to the theme: *The wonders which God daily performs in providing for our wants* [I. These wonders still appear, when we consider the numbers of those for whom God daily provides, the variety, the adaptedness, the distribution of his gifts, the mode of production, &c.,—all teaching the heart to adore the giver. II. The lessons thence derived, such as, trust in God, benevolence to men, application to duty, the higher value of the spiritual gifts of God, &c.] When Reinhard preached on the same text in 1805, he alluded to the failure of the crops of that year, and, probably, with a special reference to the conduct of the Savior, and of the people in the text, selected as his theme: *The christian mode of practising and receiving acts of benevolence during a period of public scarcity.* [The former, voluntarily, abundantly, prudently, disinterestedly, &c.; the latter, without importunity, dissatisfaction, indolence, &c.]

When the preacher has deduced themes of a general nature from the text, he proceeds, after distinctly presenting to his mind the special features of the scene, to obtain themes from these respectively, in the following mode. The occurrence, as he perceives on reaching the spot, took place in an uninhabited region, “a wilderness;” now, as the Savior had, likewise, on other occasions, conducted a large body of hearers to a considerable distance from towns and villages, he was evidently influenced by particular reasons in adopting this course. Why did he proceed in this unusual manner? theme: *The motives of the Savior in repeatedly conducting his hear-*

ers to solitary places. [I. His personal security, the evidence, derived from the abundant food, of his independence of human aid, the control which he could acquire over their minds and hearts, the direct influence of his miracles, the adaptedness of the place to facilitate attention and meditation on the part of the hearers, &c. II. The lessons taught by this feature of the conduct of the Savior respecting his wisdom, prudence, dislike of pomp, &c., the advantages of retirement for devotional purposes, &c.] The number of the hearers is declared to have been very large; nevertheless, the strictest order is maintained during three days, by men whom hunger begins to distress, and whom the arm of the government does not intimidate in that deserted spot. What maintained this strict order? The power which the presence of the great teacher and his words exercised, leads to the theme: *The silent influence of true virtue.* [I. *This silent influence* described, in repressing evil, promoting order, awakening pure emotions, &c. II. *The sources* of the influence which virtue acquires, found in its own nature, &c. III. *The encouragements* thence derived.] The preacher now draws still nearer to the multitude, and scrutinizes the spiritual state of the hearers; he appeals to the Lord for information; he learns indeed that many believed, but also hears the words in John 6: 26. While he hence infers that many are still far from the Kingdom of God in that large multitude, he cannot deny the fact that their presence seems to indicate, on this occasion at least, an absence of hostility, and may be an evidence of intentions which are entitled to respect; hence he constructs the theme: *The respect which Christians owe even to the imperfect religious efforts of men.* [These efforts are described—the grounds on which they claim regard are stated—and the duty of Christians to manifest it, is demonstrated.] Now it was obviously inconsiderate in the multitude to withdraw to a region in which no food could be obtained, without making provision for the wants of themselves, the women and the children, who are mentioned in the parallel passage, Matt. 15: 38; these wants, however, were supplied from the inexhaustible resources of Christ. Are not similar exhibitions of the resources of divine Providence continually seen? Hence Reinhard deduces and discusses, [explaining, proving and applying] with his usual felicity, the proposition or theme: *That our condition would be very miserable if God did not continually amend the faults into which we are betrayed by our imprudence:* Further, it was the Savior's chief object, in addressing the people during the present period, to confer spiritual gifts; the miracle

which he wrought in supplying their temporal wants was, as it is evident, designed in part to confirm and establish the influence of the truth over their souls, by such an exhibition of power. This view furnishes the theme: *The remarkable connection which God has established between the culture (or improvement) of the mind, and the necessity for supplying our bodily wants.* [Reinhard not only shows that this necessity develops man's mental faculties, and exercises him in the practice of the virtues of the christian life, but also exhibits the subject in its most important spiritual aspects.] When the preacher now directs his attention specially to the disciples, who are fully aware that the miraculous power of the Savior might have easily brought down manna from heaven, their embarrassment is surprising; they do not in the most remote manner solicit him to employ that power; indeed, they never seem to have made such a demand. Hence is derived the theme: *The remarkable circumstance that the disciples never solicited the Savior to perform miracles.* [This striking fact is adapted to furnish very valuable instructions in reference, I, to the Savior's mode of intercourse with his disciples, II, to our own views of the character and conduct of the disciples, and, III, to the influence which his words and acts should exercise on our own religious life.] The sacred writer who narrated the facts, if we specially select him as the subject of our study, has, clearly, certain objects in view in recording them; these various objects may furnish valuable themes. Thus, he assuredly designs to place the Savior and our holy religion in general, in an honorable position; he selects this event, in order, among other reasons, to show that no evil results followed from the course of the Savior and his hearers, in retiring to the wilderness; the theme is furnished: *That the time which is judiciously expended in religious exercises, promotes even our temporal interests.* [The proofs of this proposition are derived from, I, actual experience; II, the course of divine Providence; III, the nature (or influence) of religious exercises.] Several other themes of Reinhard on this passage we omit; he does not here employ general themes: e. g. Miracles—Providence, (the apparently accidental presence of the lad with the loaves and fishes, in a parallel passage, John 6: 9) the bounty, power, &c., of Christ—attendance on public worship, &c., &c. In place of discussing these in connection with the present text, other texts more direct and appropriate, can easily be found.

If Reinhard could annually deliver a sermon on this text, as he really did, during a series of years, and always present

new and profitable thoughts to his hearers, the task was still more easily performed, when other and more prolific texts occurred. We possess an immeasurable advantage, in our liberty to select from the materials accumulated in this mode, the most appropriate theme, and by a judicious combination of those which are available, present an aggregate of scriptural illustrations in one discourse, without apprehending embarrassment, since we are not constrained to recur to the same text at any future period. While such historical texts seem to be more easily treated in this mode than direct didactic portions of Scripture, the latter may be subjected to the same process with equally rich and profitable results. We furnish another illustration from Reinhard, in which, however, the historical element is made very prominent. The appointed text for the Sunday named *Rogate*, was John 16: 23-30, on which text, consisting of eight verses, he annually preached a new sermon during thirteen or fourteen years. It is a portion of a tender address of the Lord to his disciples. Verse twenty-four seems to be a gentle rebuke, which the imperfect mode of prayer adopted by the latter, had deserved. They are taught by a view of the imperfections of their prayers, to see their own imperfections more clearly; theme: *Our prayers viewed as means for acquiring self-knowledge*. [Their character, style and spirit indicate our spiritual state in general.] The same verse, when viewed as a gentle rebuke, implies that the narrow views of the disciples respecting the great purpose for which he had come into the world, and for which he was now departing, had not only caused them to entertain feelings of sorrow unnecessarily, but also limited the number of objects which they should have embraced in their prayers; consequently, their spiritual state was seriously affected. Hence is furnished the theme: *The importance of obtaining a correct understanding of the purpose for which Christ came into the world*. [I. *This purpose unfolded*. II. *The importance of a correct understanding of it*—since the power of our faith, the prevalence of our prayers, our conduct, our hopes, are all affected by it.] The whole address of Christ in the text, is designed to make the disciples acquainted with their present spiritual wants. By what characteristics should their religious life have been marked? theme: *The distinguishing features of the Christian character*. [I. Faith; II. Love; III. Zeal &c.] In verse thirty-three, Christ expresses his desire to give the disciples peace in himself; but that peace was unattainable without that faith which, as they had previously declared, verse thirty, they really entertained; hence the theme: *The*

value of genuine faith in Christ. [Its nature, sources, influence, &c.] Verse twenty-four represents the joy of the disciples as the result of believing and successful prayer—they were thereby lifted up or exalted above the things of this lower world, and admitted to a near and blissful communion with God. Theme: *Prayer the means of elevating the soul to God.* The faith of the disciples appears from verse thirty to have received a new accession of strength during the present conversation: their subsequent history shows, however, that it acquired far greater power after the ascension of Christ, and the effusion of the Holy Spirit—these gradations claim attention. Theme: *The growth of our faith, or specially, the increase of our faith in the divine character of our holy religion.* [After explaining the subject, I, the evidences of such a growth or increase, II, the means for securing it, III, the necessity of it, are exhibited.] The “joy” mentioned in verse twenty-four is, unquestionably, one of the most precious gifts of God; its attentive consideration must be profitable. Theme: *On true joy in God.* [I. Its nature. II. The conditions on which the possibility of its attainment depends. III. The means by which it may be acquired. IV. Lessons hence derived.] Verse twenty-five refers to a future period in which the religious attainments of the disciples will be far superior to those of that moment—hence is suggested a theme allied to one above: *On growing in grace, or, the believer's growth in grace.* In several of the verses, and particularly in the last, (“be of good cheer: I have overcome the world”) the Savior teaches the disciples to regard their happiness as identified with the success of his own cause. Theme: *The intimate connection between our own personal interests and the great work of Christ on earth.* [I. The meaning, truth, &c., of the proposition. II. The influence which this fact should exercise on our religious life.] The words in verse twenty-seven lead to the theme: *The declaration of Christ, that love to him renders us acceptable to the Father.* [I, the meaning, II, truth, III, importance of the declaration.] The animated language of the disciples in verse thirty, possibly betrayed too much self-confidence, as the words of the Lord in verse thirty-two imply. Theme: *The distrust with which true Christians regard their good qualities.* [I. In reference to their knowledge, faith, &c. II. Their reasons for distrusting.] On recurring to verse twenty-four, we finally derive the theme: *Praying in the name of Christ.*

It is obvious, from an inspection of the whole passage, that Reinhard, in place of exhausting it, confined himself to two

or three verses in developing his theme. Besides many additional themes on prayer, which the whole passage affords, (e. g. v. 24. *The divine mode of answering our prayers*), it abounds in allusions to the whole work of Christ, from which many themes suited to the festivals of the church might be obtained. In verse twenty-eight, the advent of the Savior is mentioned, opening a view of the divine attributes in which it originated, or which it illustrates—the results which it produced, e. g. on our relation to God, &c.,—the influence which it has exerted on the condition of man, or should exert on our hearts and lives, &c. All such topics would be appropriate at Christmas, and during Advent. The same verse refers to the departure of the Savior, suggesting themes for Lent, Good Friday, and Ascension day, whether we view the words as referring to the sufferings which preceded the Savior's death, or the glory which followed that event. Verses twenty-five and twenty-six, referring to the future qualifications of the disciples, pre-eminently granted to them through the effusion of the Holy Ghost, would be adapted to Whitsuntide. The thirty-second verse would furnish themes for a series of Lent sermons; the "scattering" of the disciples would admit of a discussion of Peter's denial of the Lord, of the betraying by Judas, of the flight of the other disciples, &c., according as individuals are specially chosen during the study of the passage. The Savior's position when deserted by the disciples, leads to the development of many themes, either referring personally to himself, as for instance, to his enduring love, his fortitude, his faith, &c., viewed as an example, or generally, to the Providence of God, considered in its guidance of events. The Father's presence with the Son, verse thirty-two, suggests a rich variety of themes adapted to the various stages of the Christian life, as, indeed, each of the verses will furnish at least one that is short and appropriate, e. g. verse twenty-five: *The Savior viewed as a teacher, &c.*

One advantage of this process of gleaning, to which we here advert, deserves special mention. It will often occur that a passage like the foregoing, suggests very appropriate themes for special (festivals, funerals, as verse twenty-eight, ult., verse thirty-three, ult.) or general occasions, which may be discussed with eminent advantage to the hearer, while a second glance indicates that though, during the process of meditation, these themes were really suggested by the text, nevertheless, when placed in connection with it in an actual sermon, the hearer who has not thus viewed the text in all its aspects, and crowded his mind with thoughts, will be unable to enter into the

circle of ideas in which the preacher discovered the theme: it will appear to him to be deduced from the text by an artificial or unnatural process, and as the surface of affairs may justify that conclusion, he will naturally be less open to the influence which the preacher designed to exert on his heart. Thus, we remarked above, that while the preacher meditates on this passage, and views it in the most comprehensive manner, the twenty-fifth verse may, when the "time" is narrowly surveyed, suggest, by a certain association of ideas, the festival of Whitsuntide; or the "scattering" of verse thirty-two may conduct the mind, as it traces a thought in all its ramifications, and investigates the whole extent of its applicability, to dwell on Peter, or Judas, or even the faithful women who did *not* leave the cross. Thus too, the words in verse twenty-six ("I say not—that I will pray—for you"), when long and fixedly surveyed, out of their proper connection, till they alone take possession of the soul, may suggest themes which present Christ, not exclusively as a Savior, but as a judge who condemns, or may refer to the condition of those for whom the Savior does *not* pray (alluding to chap. 17: 9), or of those for whom he intercedes, Heb. 7: 25; I John 2: 1, (referring to his mediatorial work) or of those who disown the Savior in their life, Titus 1: 16, and ultimately perish as if no Savior had come into the world (this thought perhaps ultimately to be traced to Jean Paul's celebrated dream: "und alle Todte riefen: Christus! ist kein Gott?"—Er antwortete: es ist keiner!") or which may lead to a discussion of the need of a Savior who not only prays, or teaches or gives an example, but also dies or atones for man, &c. Unquestionably, the announcement of such a theme, after reading the present text to the congregation, would lead the latter to accuse the preacher of an affectation of novelty, of ignorance of the direct meaning of the text, or of incapacity to expound the Scriptures, while in reality it was this text which suggested the theme. This difficulty is easily avoided. The theme, which does not directly or naturally grow out of the text, but is nevertheless suited for a sermon, is carefully recorded; the Scriptures are then considered as a whole, and analogous passages examined until a text may be found, in which the preacher did not indeed originally discover the theme, but to which it may be fitted in an easy and natural manner. As the preacher enjoys the utmost liberty in the choice of his texts, and is required to meditate before he speaks, he may adopt this course of selecting an appropriate text for a theme already chosen, without

being justly liable to the charge of resorting to human arts and devices in preparing his sermon. He is not-guilty of plagiarism, of duplicity or of any other vice, but simply performs the intellectual labor of preparing a religious discourse that shall possess unity of design, while his motive is pure and honorable, namely, a desire to benefit his hearers by preaching a sermon embodying divine truth; he desires to deliver a message which in his conscience he believes to be important and true, and he is to be regarded as simply seeking a passage of scripture which may, as a text, give authority and weight to the message.

The text of a sermon, when the latter is distinguished from the "lecture," is, among us, usually short, consisting of one or two verses, or even a part of a verse. Texts of this class possess the advantage of concentrating the attention upon a single point more readily, and relieving the mind from its tendency to wander, when a larger passage is chosen. They labor under the disadvantage, on the other hand, of presenting fewer aspects of a general character, and requiring severer study in order to develop a theme possessing the appropriate character; although it may here be added that not only are the general principles of meditation in all these cases the same, but the choice of even a short text, by no means renders the consideration of the context inappropriate. The passage, Matt. 6: 33, may afford illustrations of the mode of meditation when a theme is sought from a single verse. The words are: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The preacher first studies the passage exegetically, and then views it in connection with the special wants or condition of the hearers whom he designs to address. Certain themes are furnished by the words of the text itself, e. g. *The kingdom of God*. [This theme is, however, too general to be properly discussed in a single sermon; the divisions, or properly, the themes of two sermons might be: I. The nature of the kingdom of God—that is, a full and scriptural explanation of the term in its noblest sense. II. The mode of admission into it, &c. To such comprehensive topics introduced into one discourse, full justice could scarcely be done.] *The righteousness of God*. [I. The term explained. II. Encouragements—motives for seeking it. III. Aids in seeking it.] *The promise: all these things shall be added unto you*. [I. Meaning. II. Origin. III. Value. IV. Conditions of its fulfilment.] After such a direct result, the preacher reflects more generally on the spirit of the passage, and themes like these are sugges-

ted: *The Christian's high vocation ; The hope of the believer, &c.* On combining the command and the promise of the text, the themes follow : *The influence of faith in dispelling earthly cares ; The acquisition of a spiritual mind consistent with the enjoyment of the temporal gifts of God ; The temporal and the spiritual blessings which attend entire consecration of the heart to God.* When these and similar themes, which are abundantly found, have been distinctly surveyed, each in an isolated or independent position, the preacher proceeds to refer specially to the context. The preceding words of the Savior, verse thirty-two, in which he contrasts the conduct of the Gentiles with that which his people are commanded in the text to observe, will furnish many obvious themes on the nature, necessity, &c., of revealed religion. The thirty-first verse, and the thirty-fourth, placed in connection with the text, will enable him to discriminate between that sloth, on the one hand, which pretends to be faith, but really results in presumption or a tempting of God, and the morbid covetousness, on the other, which gives to dollars and cents an undue proportion among the lawful objects of man's pursuit. The themes would be: *The connection between the industry of man (human efforts) and the providence of God ; The harmony between the faith of man and the providence of God, &c.* The more remote verses, referring to the divine care manifested towards objects inferior to man, when connected with the text, ultimately lead to the theme: *The value of the soul*, and the text itself, which requires primary attention to spiritual things, may, by an easy association of ideas, present before the mind the mistaken ideas of former centuries respecting religious seclusion from the world, in which the whole monstrous system originated that gave birth to a race of idle and corrupt monks and nuns; here are found various themes suited for Reformation sermons, which, however, like the preceding—the value of the soul—could be supplied afterwards with more appropriate texts, standing in a more obvious connection with them. Thus, the present text, referring as it does to our spiritual duties, but also to our temporal interests, may suggest the important theme: *The Christian contemplated as a man of business.* [Following a different course of thought from Jay's well-known sermon—the fifth, the christian, in the world—the sermon here would discuss his principles in conducting his temporal affairs—his plans and enterprises—their nature tested by scripture—the proportion of time allotted to matters strictly secular—the mode in which pecuniary profits are applied, personal, benevolent, &c., objects,

&c.] If such a theme appears to be too remote from the text which really suggested it, another can easily be selected, as in this instance, Acts 18: 3, Rom. 12: 11, &c. A final glance at the text and the juxtaposition of the two subjects involved in the command and the promise, suggests the theme: *The relative value (importance) of the temporal and spiritual gifts of God.* From these gleanings at least one rich and appropriate theme can be ultimately selected, which, while it does justice to the text, may permit the preacher to place in a subordinate position many of the materials which he had gathered during the process of meditation, and furnish a sermon suited to enlighten the mind and improve the heart of the hearer.

After the preacher has obtained the leading thought, its expression in appropriate words as a THEME, claims his special attention. The form may be that of an assertion, or of a question, or of a name of an object, &c. Independently of the alterations which the subsequent division or choice of heads may advise (to which point we have not here room to attend), he is guided by a few simple rules which can always be readily applied. The philosophical principles which, in general, require unity of design in every composition, at once indicate that the theme itself should be characterized by unity; hence too, simplicity and brevity are indispensable, if the great purpose for which a theme is chosen, shall not be defeated. The hearer not only expects to receive a proposition which may be easily retained in the memory, but one also that will, by fixing his attention on a distinct point, exclude embarrassment or confusion of ideas. The following proposition includes no difficult thought, nor any particulars which are really heterogeneous; it is nevertheless totally unsuited as a theme, by its length and apparently complex character: *The Christian character possesses many features which, according to the Scriptures, essentially belong to it, and many persons who are ignorant of this truth, believe themselves to be Christians, while they are far from the kingdom of God.* All the important thoughts which belong to the development of this theme, can be naturally arranged under the following: *The features which essentially belong to the Christian character.* [I. Described. II. Proved. III. Applied.] The theme: *The power and the wisdom of God,* embraces subjects, the just exhibition of which, from the absence of unity, or rather, the presence of two coördinate leading thoughts, cannot be compressed within the limits of a single sermon. Themes like any of the following would introduce the requisite limitations:

The union of divine power and wisdom revealed in the works of nature—or, in the ways of Providence—in the plan of salvation—in miracles, &c. Themes like the *Atonement*, the *death of Christ*, *divine Providence*, &c., refer to subjects so vast in extent as to give the hearer no distinct idea of the special object of the sermon. For similar reasons, themes including figures of speech are inadmissible, such as: *Christ, our paschal lamb—the true believer, a branch of Christ the vine*. They may seem adapted to attract attention, or awaken interest; so too, proverbial expressions, even when they are free from vulgarity, as, *all is well that ends well*, for a funeral discourse, or, *man proposes, but God disposes*, may momentarily interest, and, on rare occasions may not be inappropriate; but while they fail, in most cases, to give the hearer a distinct idea of the purpose which the speaker has in view, that awakened interest will speedily decay, unless the substantial merits of the discourse, which should be independent of such aids, are sufficient to sustain it. The theme, too, while combining dignity with as much originality and novelty as are now attainable, should not only not be liable to the charge of affectation, but also be always strictly appropriate to a religious discourse, that is, a gospel sermon, and be one which even an apostle might announce. Allusions to subjects altogether secular, scientific, &c., may at times be necessary in the body of a discourse, but the *theme itself* entirely wanders from the proper sphere in which it should move, if it proposes an agricultural, political, psychological or strictly scientific topic; no skill or knowledge in its treatment, can atone for the absence of a strictly religious and scriptural character, or of one which imperatively demands bible truth in its discussion.

Brevity, an indispensable characteristic, is always compatible even with themes extending to the length of a complete sentence, provided that the heads do not fail to do full justice to the clauses of which it is composed. The following themes are of this description: *Our views of the divine plan of redemption considered as an indication of our spiritual condition*, on Titus 2: 11, 12. [I. The plan, &c. II. Views entertained of it. III. The manner in which they indicate, &c. e. g. by their influence on the conduct.] *The importance of the conviction, in the present state of the country, that national prosperity is intimately connected with public virtue*. [I. The present state of the country—its actual condition and prospects, state of parties—difficult questions, as tariff, slavery, foreign relations, &c. II. Public virtue described. III. Its influence on the affairs of the nation. IV. The importance

of being convinced of these facts and governed by them.] Such themes, particularly after the meditation of the preacher is directed to the choice and arrangement of the divisions or heads, will often, as probably in this last theme, which is adapted to a sermon on the fourth of July, require certain modifications, until the phraseology of the heads actually corresponds to, and exhausts the terms of the proposition or theme. The result of these intellectual labors, which are often severe, is found in the unity which characterizes alike the theme and the whole discourse, and in the salutary impression which the latter is consequently adapted to make on the heart of the hearer. Indeed, if the preacher designs to engage his hearers in a common transaction, they must be made aware of the purpose for which they are specially assembled, and be sufficiently interested to engage personally in the work. If he informs them that he proposes to speak in general on *Repentance*, on *Faith*, on *Prayer*, &c., they unconsciously arrive at once at the conclusion that no special duty is assigned to them, except to listen. If he is, however, conducted by an appropriate exordium, in connection with his text, to the announcement of the importance of specially consulting on the present occasion on faith viewed in reference to its *character*, its *sources*, its *necessity*, its *fruits*, &c., or on repentance, in reference to its *difficulties*, its *frequent postponement*, its *results*, &c., or on the *spirit*, or the *objects*, or the *mode*, or the *influence*, &c., of prayer, the hearers are more easily induced to connect their own personal condition with a detailed point brought so near to themselves, and, having never perhaps viewed the familiar subject in precisely this aspect, may find their attention and interest maintained to the close of the discourse.

When, however, the preacher, after simply presenting a text in its fragmentary shape, and dis severed from the context, proceeds to remark on one portion of it, then discusses another, without reference to a leading thought, and concludes with an exhibition of still another independent class of thoughts suggested by a final clause, he may succeed, it is true, in delivering a well-written discourse, interesting, containing much useful matter, and impressive at the moment. The hearer retires, charmed with the discourse, and apparently edified also; still, he cannot relate to those who were absent, the succession of ideas occurring in the sermon; he recalls the text, but forgets the connection which the preacher found between it and an interesting portion of the discourse. He is embarrassed; for, while he desires to remember the whole, the text itself, rich and comprehensive as it may be, fails to recall the precise

thoughts expressed in the sermon, and he regrets that his loss is irreparable. Now, if the preacher had given him a brief proposition or theme, clearly deduced from the text or connected with it, and had regularly referred to that theme, or to certain words contained in it; if he had systematically and logically discussed that theme with at least occasional reference to the text, the hearer's mind would not only have followed the speaker's train of ideas, but could easily reproduce the whole, after leaving the sanctuary. The text, the theme, emphatic and distinctly announced, the heads logically or naturally chosen—would have, in their combination, rendered it impossible to the attentive hearer to be embarrassed when he attempts to renew the sermon in his mind for his own profit, or the instruction of those who did not hear it.

In expressing these thoughts on the choice of themes, our object has simply been to recall attention to a certain mode of preaching which the pulpit in this country does not always seem to patronize, for the so-called "subject" or "title" of a sermon does not usually claim to exercise the office which we have assigned to the "theme." A uniform adherence to the mode here considered, may, as we freely concede, ultimately result in the formation of a one-sided style of preaching; nevertheless, familiarity with it, derived from study and practice is, unquestionably, of distinguished advantage. The preacher is himself more deeply interested in collecting materials or thoughts and illustrations for such a sermon, which assumes to him the character of one intended for a special occasion; his ideas will concentrate with greater facility on the chosen point, and he can the more readily avail himself of the results of his reading, experience and reflection, when a specific object is presented to his mind, rather than an indistinct and limitless prospect. The hearer's advantages are manifold. His interest is awakened, his memory assisted, his heart more readily reached, his mind filled with clearer ideas, his will more specially directed to that which is holy and pure. Such a mode of preaching will possibly maintain the continued intercourse between the preacher and his hearers in their public devotions, with interest for a longer period of time than any other, by the variety or continued change of subjects in the sermons on regularly recurring Sundays to which it leads. Absolute originality in preaching is, perhaps, no longer attainable. That originality which it is possible to acquire, seems to consist in the two-fold process of the reproduction of ideas which other minds had already conceived, and in the presentation of these ideas in a new combination. The preacher's

discourses will not only be more honorable to his own intellect, by the independence of foreign aid which it enjoys, but his heart also will be more deeply interested, if they are his own productions. His fixed purpose to present uniformly to his hearers the instructions which the Scriptures themselves directly furnish to him, after he has appealed to the throne of grace and applied the aids which his theological education affords, will necessarily give in an increased measure the modified originality to which we have alluded. The mental discipline which this mode of preaching establishes, will enlarge his views of Scripture truth in general, and of the wonderful adaptedness of the instructions of our holy religion to all the circumstances of life; and he will never be at a loss for matter, when duty calls him to address a christian congregation on the highest interests of man.

The view which we have given is incomplete, until the allied process is described, by which the theme, when selected and properly constructed, is to be developed or divided into appropriate heads. This process of partition or division is nearly as important as the one by which the theme is found, and the principles on which it is conducted, when clearly surveyed, are of easy application. Our exhausted space does not permit us to introduce this branch of Homiletics at present.

ARTICLE II.

NOTES ON PROPHECY.*

By Rev. J. Oswald, A. M., York, Pa.

The kingdom, or power signified by the "little horn" in verse 8, Dan., chap. 7.

IV. PART 2 continued. 3.† The "little horn" made war with the saints after the Reformation, and prevailed against them. Mosheim informs us that about the commencement of the sixteenth century the Roman Pontiffs lived in the utmost

* Some months ago, the following paragraph appeared in a popular city paper, from which it was copied more or less extensively into other papers: "A distinguished English geologist recently stated, in conversation with a

† The letters and figures (a) (b) (c) &c. and 1. 2., in my previous article, ought to stand thus:—1. 2. 3. &c. and 1) 2) to correspond with the divisions in the present. The mistake, or oversight is my own.

security. They had no reason to apprehend opposition to their pretensions, or rebellion against their authority, since the Waldenses, Albigenses, Beghards and Bohemians were suppressed, and all had yielded to the united power of council and the sword. If anything could alarm the lordly Pontiffs, it was the restoration of learning and the number of men of genius, which were distinctive features of this particular time. But even this, or these, were insufficient to disturb these unclean night-birds, or in other words, to terrify the lords of the church, or cause them to apprehend a decline of their power. Hence in security and ease; free from fears and cares, they followed, and gratified, without limit or restraint, their lusts and passions. Alexander the VI, a monster whose deeds excite horror, and whose enormities place him on a level with the most execrable tyrants, *stained* the commencement of this century with the most atrocious crimes. The world was delivered from this papal fiend, A. D. 1503. Pius the III. succeeded Alexander, but died in less than a month. Julius II., by fraud and bribery, obtained the vacant chair, and dishonored the pontificate, by the most savage ferocity, audacious arrogance, despotic vehemence of temper, and most extravagant and phrenetic passion for war and bloodshed. This au-

friend of ours, that among the results to which Layard and Rawlinson have been led by their researches at Nineveh, is the following: That the *prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This though suppressed by Layard in his work, has been communicated to the London Asiatic Society by Major Rawlinson, and will probably soon appear in its published transactions." Now it is more than probable, that neither Mr. Layard nor Mr. Rawlinson, know anything of the "result" so slipantly attributed to them. If they do, however, then they had better re-search their "researches," for there is some mistake with them; they have not rightly read Nineveh's ruins; her medals, her inscriptions, her rusty coin, and her corroded marble. Besides, if "the *prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place," then "the *prophecies* of Daniel" undoubtedly were *never written at all*, for many things in them are *as yet future*—the time for writing these "*prophecies*," has not yet come!!! To this absurdity, the objectors in this case, are inevitably and hopelessly subjected. The "distinguished English geologist," moreover, who is said to have made the statement above, must, I apprehend, have directed his attention mainly to the Upper and Lower Silurians—the Lower, Middle and Upper Old Red Sandstone, and to the Mountain Limestone, i. e., to the Ichthyological formations: from the "*fishiness*" of his story, his geological knowledge must be preëminent, as respects the series of rocks which are the lonely sepulchres of the denizens of primeval oceans! But, whatever be the extent of the *Englishman's* acquaintance with geological science, and it may be with the "*poissons fossiles*," I think it not improbable, that he and Daniel are mutual strangers, and that the prophet, in his frequent reference to the "*saints*," had no special allusion to him!

dacious Pontiff being carried off in the midst of his vindictive and ambitious projects, A. D. 1512, was succeeded, 1513, by Leo X, a man of milder disposition than his predecessor, but equally indifferent about the interests of religion, and the advancement of true piety. The licentious example of the Popes, was zealously imitated by the inferior ministers and rulers of the church. The greater part of these passed their days in dissolute mirth and luxury, and squandered on their lusts and passions, the wealth which had been set apart for religious and charitable purposes, whilst prodigious swarms of licentious, or ignorant, superstitious and impudent monks, overspread Europe, a burthen and a pest to society.

While the Roman Pontiffs slumbered in security at the head of the church, and saw nothing throughout the vast extent of his ghostly rule, but tranquility and submission, and while the worthy and pious professors of the religion of Jesus, almost despaired of seeing that reformation, on which their most ardent desires and expectations were bent; an obscure and inconsiderable person, suddenly offered himself to public view, in the year 1517, and under God, laid the foundation of this long expected change, by opposing with undaunted resolution, his single force to the torrent of papal ambition and despotism. This extraordinary man was Martin Luther, a native of Eisleben, in Saxony, a monk of the Augustinian Eremites, (one of the *mendicant* orders) and, at the same time, Professor of divinity in the university which had been erected at Wittenberg, a few years before this period, by Frederic the Wise. The papal chair was at this time filled by Leo X., already mentioned. Maximilian I., a prince of the house of Austria, was king of the Romans, and emperor of Germany, and Frederic the Wise, was elector of Saxony. The bold efforts of this new adversary of the Pontiffs, were honored with the applause of many; but few or none entertained confident hopes of his success. It seemed scarcely possible that this puny David could hurt a giant whom so many had vainly opposed, and before whom so many heroes had fallen. But the weakest are irresistible when in faith they fight the battles of the Most High, and when by prayer and uplooking confidence, they import into their own weakness, the might of Jehovah. His Maker contending for him, and fighting through him, a solitary Elijah, struck the terror of God into an idolatrous generation, and so Luther, weak in himself, and insignificant, by the presence, and assistance and power, of the Highest, held at bay, and beat back the embattled hosts of the enemies of the

truth, and in spite of them, carried the water of life into the midst of perishing nations.

True to its instincts, the "little horn made war with" him. It sought his ruin by cunning, by force, and it is said by poison even. But Luther was under the protection of a higher than man. God was with him. Hence all the wiles of the Roman Hierarchy, seconded by the imperial power of Charles V., could not accomplish his destruction. He finished the work which Providence had assigned him, and died in peace, February 18, 1546, commending his soul into the hands of God, who redeemed him. He was an extraordinary man, raised up for an extraordinary purpose, and immortal until that was accomplished, or else he would have prematurely fallen, in the war which the Papal government waged against him. Few men were ever instrumental, in the hands of God, in conferring so many, and such great blessings upon mankind. He was a blessing to the world while he lived, and when he died his decease produced an immense sensation; though the enemies of evangelical religion, no doubt, greatly rejoiced, yet its friends—protestant Europe wept, especially where the great Reformer was best, or most intimately known. The Hierarchy, thank God, "prevailed" not, against the man, under whom, and by whose agency and labors, Europe threw off the ceremonies of the middle ages, and emerged to light and life; to enterprise and freedom.

When the reformation arose, the "little horn" made war, not only with the leader in this great work, but with its friends and supporters generally, i. e., the Pope and his clergy joined all their forces, craft, cunning, the secular arm, secret violence and open opposition, to hinder the progress of the gospel. The council of Trent was called, (which was held near eighteen years) for the purpose of establishing Popery in greater splendor, and to prevent the Reformation. The friends of the Reformation were apathematized and excommunicated, and the life of Luther was often in danger, though, as we have seen, he at last died on his bed in peace. Innumerable schemes were suggested to overthrow the Reformed church. Wars were set on foot for this purpose. The Inquisition, which was established in the twelfth century against the Waldenses, was now more effectively set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years. The blood of the saints flowed in streams. The countries of Poland, Lithuania and Hungary, were in a similar manner deluged with protestant blood.

The "little horn made war with the saints and prevailed against them." To be more fully satisfied of the fulfilment of this prophecy, and that the Papal is indeed the government signified, or intended by the prophet, by the "horn before whom there were three of the first horns plucked by the roots," let us consider a little more particularly, the countries or kingdoms, over which this little, but cunning, and impudent and audacious government exercised influence. To Germany, Bohemia, Poland, Lithuania and Hungary, I have already referred, and now observe, that in Holland, and the Netherlands, from thirty to one hundred thousand perished by the hands of the executioner. For a long time, the most amazing cruelties were exercised towards these people. Thousands were butchered. Popery prevailed in shedding the blood of multitudes, yet was this government ultimately foiled in its purpose, in reference to these countries, for throwing off both the Spanish and the Papal yoke, they became an independent state, and a principal protestant community.

France has been called infidel, and certainly the past history of this country, gives but too much warrant for this unenviable designation. But no marvel, for France, in ages and centuries past, has been one of the great battle fields of the "little horn," on which it achieved some of its greatest conquests, and on which, it "prevailed" against the saints, destroying them; rooting up and exterminating the children of the kingdom. The noble army of martyrs, has perhaps been more increased from this, than from any other land. After suffering many cruelties, there was a most violent persecution of the protestants, in the year 1572, in the reign of Charles IX. Many of them had been invited to Paris, under a solemn oath of safety, upon occasion of the marriage of the king of Navarre, with the French king's sister. Being assembled in the Capital, this "horn made war with them." The protestant queen dowager of Navarre, was poisoned. Coligni was basely murdered in his own house. The whole city of Paris was ravaged by murderers, who, in three days, butchered above ten thousand of those who, having renounced their allegiance to Rome, had come out from the mystic Babylon. "A horrible scene of things," says a historian of these times, "when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged

through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood." From the Capital, the persecution and massacre spread throughout the entire kingdom. In the city of Meaux, the papists slaughtered the protestants, like sheep in the market. At Orleans, they murdered the protestants. At Angers, Troyes, Bourges, La Charite, and at Lyons, their butcheries were wholesale, inhuman, devilish. From thirty to one hundred thousand fell in this persecution. But how was the announcement of these infernal papistical murders received, at head-quarters, *at Rome by the Pope*, and the great dignitaries of the great Romish apostacy? The Pope, in accordance with a decree of the assembled cardinals, marched with them to the church of St. Mark, solemnly to give thanks to God, for so great a blessing conferred on the See of Rome, and on Christendom at large! Solemn mass was celebrated in the presence of Gregory XIII. and his cardinals! A jubilee was proclaimed throughout the christian world, "and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France." The saints wept, but Rome rejoiced. The saints bled, but Rome triumphed. The pale corpses of the slain lay strewn over the cities, villages, and fair fields of France, or filled the rivers, and new made graves, but in the miscalled "eternal city," there were jubilant explosions of cannon, illuminations, bonfires, and every external sign of rejoicing. The prophet's prediction was herein verified, two thousand years after its utterance, and we look back over near three centuries, and confess, that the Spirit of God was indeed in Daniel, for he not only prophesied that the "little horn," would make war with the saints, but also that it should *prevail*.

Inasmuch as it will illustrate our point in prophecy just as well, as also some other phenomena, let us draw a little more from the more recent history of the country under consideration; the land in which not a century ago, they proclaimed infidelity as the state religion; whose inhabitants wildly slaughtered *each other*, until over surfeited with blood; on whose church-yard gateways was written, "death is an eternal sleep;" whose great men went down into the grave, blaspheming, or who preparatory to the "eternal sleep," sought to be enveloped in perfumes, to be crowned with flowers, to be surrounded

with music, rather than seek to be clothed upon, with the righteousness which is of faith in the Son of God. But to proceed: as late as Louis XIV., the protestants in France were subjected to the most cruel persecution. A ferocious soldiery was set upon them, who desolated their dwellings, brake their furniture, stripped them of their money, beat them, not suffering them to eat or drink. "In several places the soldiers applied red-hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their armpits, and thus exposed them to public view stark naked. They bound mothers that gave suck, to posts, and let their sucking infants lie languishing in their sight, for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay, till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells: they bound others, put them to torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles, from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom, (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of their effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror, the Popish clergy feasted their eyes, and made only matter of laughter and sport of them."

In England, Ireland, Scotland, Spain, &c., the "little horn" also made war with the saints after the Reformation, and to a greater or less extent prevailed. None of those countries, or kingdoms, over which this power exercised superintendence, escaped suffering. They all bled under the hand of bigotry, superstition and persecution. In the reign of Henry VIII. many reformers were burnt. When Mary came to the throne, Hooper, and Rogers, and Saunders, perished in the flames. Taylor was put in a barrel of pitch, which was set on fire. Sixty-seven persons were burnt in the year 1555, among whom were the famous protestants, Bradford, Ridley, Latimer and Philpot. The year following they burnt eighty-five more.

Ireland was drenched in protestant blood; forty or fifty thousand were cruelly murdered in the reign of Charles I., in a few days. Scotland was for many years the scene of suffering, persecution and bloodshed, until delivered by the monarch at the revolution. From Spain and Italy they seemingly exterminated the "holy seed." Fearful are the sins of the mystic Babylon, and terrible will be her judgments." Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."—Rev. 18: 5-10. But though her lovers mourn at her overthrow, yet will many rejoice, "saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."—Rev. 19: 1, 2.

I have now, as I apprehend, shown, and sufficiently illustrated, from history, that (and how) the "little horn" made war with the saints, and prevailed against them, according to the prediction of Daniel, left on record upwards of twenty-five centuries ago. The fact, that several protestant churches, though right now in this particular, did not at first, understand fully, the rights of conscience, and persecuted, it is said, in some instances, unto death, does not affect, or make void the position which we have assumed, viz: that the *Papal* is the *power, primarily and emphatically*, intended by the prophet, by the symbol so frequently mentioned in these pages, and which would, and *did* wage this most wicked, cruel, cowardly, infamous and successful, war against inoffensive men and helpless women; against babes and sucklings, or in other words, the saints and their offspring. I will only yet add, that besides the tens of millions of *butchered christians*, Popery has to answer for the lives of millions of Jews, Moham-

medans and barbarians, who in former years, were sacrificed to the genius of the Romish Apostacy. When the Moors of Spain were vanquished by Ferdinand, many thousands were forced to be baptized, or burnt, or massacred, or banished, and their children sold as slaves. Multitudes of the Jews shared the same cruelties, chiefly by means of the infernal courts of the Inquisition, and fifteen millions, it is said, of the feeble natives of Spanish America, fell a sacrifice to the spirit and temper of the mystic Babylon.

Human beings are capable of terrible things; of frightful, dark, and most wicked deeds, when influenced by prejudice, bigotry and superstition. These baneful principles have metamorphosed men into infernals; entirely extinguished all the feelings of humanity; the dictates of conscience, and the voice of reason. May the great Father of us all, speedily pluck up every plant from the human heart which is not of his planting, and instead thereof, may all righteousness, truth, forbearance, brotherly kindness and charity, flourish and abound and this melancholy, stormy, bloody world, too often filled with fiendlike men, resemble *that* which is to be, and in which there is no more sin, and consequently no more death, nor sorrow, nor crying, nor pain; in which the *tree of life* blossoms and bears anew, and immortality flows again in the pure river of life.

9. *The period, or the duration of the period of the power and violence of the government symbolized by the "little horn," and of its domination over, and persecution of the saints.* This period is set forth in prophecy thus: *the little horn shall be during a year, and two years, and a half year, (verse 25) i. e. during three years and a half.* A prophetic year has three hundred and sixty days.¹ A day in prophecy, is put for a year, and as three years and a half contain twelve hundred and sixty days, the period of the "little horn's" power is twelve hundred and sixty years. In the Apocalypse, (Rev. 13: 5) this period is thus expressed: "and power was given unto him to continue forty and two months," i. e. three years and a half. The beast out of the sea (Rev. 13: 1.) signifies the very same government, intended by Daniel in the Scripture under consideration. Let us institute a brief comparison. 1) Daniel said of the "little horn," that it had "a mouth that spake very great things," v. 20. John said of the "beast," that "there was given unto him a mouth speaking great things, and blasphemies."—Rev. 13: 5.

¹ The Jews reckoned thirty days to each month.

2) Daniel said of the "little horn," that "he shall speak great words against the Most High," v. 25. John said of the "beast," that "he opened his mouth in blasphemy against God, to blaspheme his name."—Rev. 13: 6. 3) Daniel predicted concerning this "same horn," that it should make war with the saints, and prevail against them, v. 21. John prophesied of the "beast," that "it was given unto him to make war with the saints, and to overcome them."—Rev. 13: 7. 4) The prophets, as we have seen, announced the duration of the "little horn's" power to be until a time and times, and the dividing of time," v. 25. The apostle said of the apocalyptic "beast," that "power was given unto him to continue forty and two months."—Rev. 13: 5. We might easily pursue this comparison somewhat further, but let thus much suffice, to prove the *identity* of the power, or government, signified by the symbols of a "little horn," and a "beast," which arose out of the sea, employed by the prophet Daniel, chap. 7, and by the apostle John, Rev. 13.

Some have plumed, or prided themselves, on the antiquity of Popery; the long duration of that *apostacy*, as if that were an argument for its divinity, or evidence of its approval by heaven. But its age is no more a proof of the divine approbation, than the hoary head, is of itself, a guarantee of adoption into the family of God, in the case of one who has spent his days and years, until "clothed with the snows of eld," in wickedness, and in rebellion against the Most High. The long standing, or age of Popery, is no more a sign of the divine favor, than the age of the arch-fiend is a proof that he is a child of God, and a cheerful, willing, and obedient subject of Jehovah's government. Both satan and popery are old, but what then? Both are black with crime. Both are under deep condemnation, and both are destined to the burning lake. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever."—Rev. 20: 10. Popery, set forth in the sacred scriptures, as a wicked, audacious, blasphemous and persecuting power, was, according to human reckoning, to continue long, as we are taught by prophecy, both in the Old and in the New Testament.—Dan. 7: 25; Rev. 13: 5. It arose gradually from amid the follies and corruptions of the times, and of the human heart. It required long years, yea, centuries even, before it matured sufficiently, or reached that point, when it became the *subject* of prophecy. After it had reached this stage, it

was to continue in violence and power twelve hundred and sixty years, and when its violent domination had ceased, its existence was still to be prolonged, though in a crippled state; not morally improved, less prejudiced; less superstitious, less bigoted, but *crippled*. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."—Rev. 13: 3. In this infirm state, or condition, Popery is now, and will be, until the "beast," rising out of the abyss, or "bottomless pit," (Rev. 17: 8) shall appear emphatically, as "the man of sin," the "son of perdition," the "Antichrist," to rage more terribly than ever, but only for a short season. Now all these periods make, or constitute a long time, according to human reckoning, or human calculation, but on this account, let no one boast of the divinity of this power. It was to endure long, according to the sacred record, but to be corrupt, carnal, sensual, *devilish*, and not divine.

The duration of the power of the "little horn," or of the "beast" out of the sea, for the space of twelve hundred and sixty years, is *no new idea* to the christian public. The difficulty has ever been, from what point in history to date Popery. Guided by history and prophecy, by the annals of time, and by the word of God, there is, I apprehend, no necessity for much doubt or confusion in reference to this thing. Some date Popery, as having become the subject of prophecy, from the grant of Phocas (A. D. 606) to the Bishop of Rome, of the title of "Universal Bishop." But this title he had *before*, hence this period, for the reason assigned, should be abandoned, as the prophetic starting point of the Papal power. Again, some have dated the Popedom from the grant to the Pope, in perpetual sovereignty, of the Exarchate of Ravenna, by Pepin, king of France, A. D. 755. But inasmuch as it was according to prophecy, *Rome*, and not Ravenna nor any other place, and the *Imperial*, and not the French, nor any other power, which the Pope was to receive, 755 A. D. cannot stand as the date, for the beginning of this government. Prophetic Popery commenced in the time of the emperor Justinian, between the years A. D. 532 and 539. The exact year even may, I think, be ascertained with the utmost precision. But we cannot in these notes, enter into the argument. Suffice it to say, that it was Justinian and no other, who gave the Bishop of Rome the dragon's "*power, and his seat and great authority.*"—Rev. 13: 2. The apocalyptic dragon was the symbol of the Roman-imperial authority, and the "seat" of that authority was Rome. But if Popery arose in the former half of the

sixth century, then its years of *violent* domination were numbered in the latter half, or rather near the close of the eighteenth. What do history and fact teach us on this subject? History teaches us, that in the year 1798, the Papal power was entirely superseded by the French republican authorities, and fact ever since demonstrates its great (comparative) weakness.—Popery is *now*, doctoring on account of its *infirmities*, not with Jesus indeed, the great Physician, but with the Jesuits, the wiley ecclesiastical empiricks of Rome. Popery as it has existed; the Popery of the last thirteen centuries almost is, I think, comparatively near its end. Its years of power are past. Its hour of weakness *is* present. Palsied with age, surfeited with blood, black with crime, it is tremblingly looking forward to its doom. This power, as it has existed, will imprison, burn, torment and hang not many more of God's saints. "Mene," is written upon the palace walls of *this* race of Pontiffs, and yet this "same horn," (there is a prophetic and historic connection) will *modified*, revive again and rage fearfully for a little season. Revived, this power will be essentially *infidel*, and carry along with it, all whose names are not written in the Lamb's book of life. It will then be emphatically, "the man of sin, the son of perdition, whose coming is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thes. 2. But its overthrow is determined, and when the "beast" ascends "out of the bottomless pit," let the christians of that generation rejoice, because its ruin is *then* palpably near—the period almost at hand, when it shall "go into perdition."—Rev. 17: 8.

10. The end of the "little horn," is *destruction*. "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Dan. 7: 26. Clarke says: "if the church of Rome *will reform itself*, it will then be the *true christian church*, and will never be destroyed. Let it throw aside all that is ritually *Jewish*; all that is *heathen*; all that which pretends to be of God, and which is only of *man*; all doctrines that are not in the Bible; and all *rites* and *ceremonies* which are not of the appointment of *Christ* and *His Apostles*; and then, all hail the once Roman, but now, after such a change, the *Holy Catholic Church!*" But prophecy contemplates no reformation, in reference to this apostacy, or apostate church. An invitation will graciously be extended, unto such in her communion, who are the Lord's, "saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev.

18: 4. This I think, is according to the sacred record, all the grace which is in reversion for the church, of which the Pope is the head. Rome—the city, the Pontiff, the Hierarchy, *all*, are doomed, and though they continue until “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” (v. 27) yet is their destruction sure. The Lord “shall consume” this “horn” “with the spirit of his mouth, and shall destroy” it, “with the brightness of his coming.”—2 Thes. 2: 8. Babylon of old, the Babylon on the Euphrates, was the type of “Babylon the great,” i. e. of Rome on the Tiber. Isaiah, the scope of whose predictions was in part, to invite persons of every rank and condition, both Jews and Gentiles, to repentance and reformation, by numerous promises of pardon and mercy, intermingled *no such promises* with the denunciations of divine vengeance against Babylon, although they occur in the threatenings against every other people. Vengeance only awaited the *Type*. The city which was the glory of kingdoms, the beauty of the Chaldee’s excellency, was to be, as when God overthrew Sodom and Gomorrah; never to be inhabited; never to be dwelt in; an astonishment and a hissing, a heap of ruins, a dwelling place for dragons; swept with the besom of destruction, said the Lord of hosts, (Isaiah). Vengeance only is in store for the *Anti-type*. The city of the “seven hills” shall fall, become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for strong *is* the Lord God who judgeth her (Rev.).

The *fact*, of the final destruction of this government, we have now sufficiently considered. It must be manifest, I apprehend, to every reflecting mind. But some may suppose, that *this* destruction is nothing peculiar, for so did all the governments that preceded perish. They too, were only temporary. Nothing sublunary is immutable or eternal. The earth itself shall be consumed by the conflagrations of the last day; shall pass away amid noises, thunderings, explosions, frequent loud and confounding; yea, the visible heavens even, shall perish, wax old as doth a garment, be folded up as a vesture, and be changed. Nevertheless, there are several things, in connection with the subject under consideration, deserving our deep and solemn attention. 1) When the “(preceding governments)” rest of the beasts, had their dominion taken away, yet were their lives prolonged for a season and a time, v. 12. 2) When this last, in its last phase, terminates, *there will be an utter end of it, at once, and forever*. “I beheld then, be-

cause of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame," v. 11. 3) Babylon fell, the Medo-Persian empire succeeded; the Medo-Persian fell, the Macedonian succeeded; the Macedonian fell, the Roman succeeded; the western Roman empire fell, ten kings, or kingdoms (all cotemporary) succeeded; three of the first ten fell, the "little horn," i. e. the Papal power succeeded. This power has spent its allotted twelve hundred and sixty years of violence. Its weakness is present, and has been for nearly two generations. Its *revived* strength, and violent domination, whenever that shall be, will be short. Its end will be utter destruction; "*slain, destroyed, given to the burning flame.*" What will then succeed? The prophet is as explicit in this, as in anything that preceded. A kingdom, but not an earthly, in the common acceptation of the term. The saints will possess it (v. 22). The morning will then have dawned, when they shall have the dominion. One like unto the Son of man, coming in the clouds of heaven, will be king, and dominion, and glory, and a kingdom will be given unto him, v. 13, 14. Then shall be fulfilled what Gabriel said to Mary, concerning Jesus, whose first advent he had announced:—"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob (not for a thousand years only, but)" forever, and of his kingdom there shall be no end."—Luke 1: 32, 33.

ARTICLE III.

THE PLAN OF JESUS.

Translated from the German of Herder.

By S. E. W. Becker, A. M. Professor of Modern Languages in the High School, Winchester, Va.

The following letters, by J. G. Herder, were written on the appearance of an anonymous book, entitled "Ueber den Zweck Jesu und seiner Jünger." ("On the aim of Christ and his disciples,") and appear in his "Briefe das Studium der Theologie betreffend," numbered "letters 35 & 36."

I know of no criticism more subtle, of no philosophy more refined, than that which must be employed in determining on the *aim of a human being*—on the aim of the *collective actions*

of his life! Who amongst us is always cognizant of his own object? Who acquainted with that of others, even though they be his most familiar and intimate friends? Still more, who is capable of judging of the *aim* of men who lived centuries—thousands of years before us, and whom we only learn to regard and esteem from the testimony of others—their contemporaries, or mayhap, their successors? Who knows their aim in their most complicated actions, and specially, who knows it in the most complex actions of uncommon, extraordinary, in fact, miraculous persons? Do we not, in giving them these names, or after time has proved them such, acknowledge thereby that the object of their lives, the mainspring of the interior workings of their souls, is difficult to fathom—that we have nothing with which to compare it? For, what can be determined with certainty in regard to the interior motives, the total aim of the collective actions of a human life, and the faculties called into action, without this comparison? Every one will confess, that here at least, the greatest care is necessary. “Human life,” says a certain author, “seems to consist of a series of symbolical actions, by which our soul is capable of manifesting its invisible nature, and at the same time imparts an intuitive perception of our active existence. The mere *outside* of an action can never discover to us its real merits, but the representative of its motives and consequences are the *medium* by which we approve or disapprove the action.” With what care, then, ought we not to scrutinize such conclusions, since they may so readily be but our own bungling composition? Nought but the rough materials lie before us, what we prepare from them is but our own formation, the revery and dream of our souls, and if Hume, although he finds no *link* between the simplest physical *cause* and *effect*—between a present operative power and the immediate visible result, is nevertheless necessitated to analyze *those operations of our soul, which are apparently the clearest*, into a mere *presension* after the analogy of similar cases; ought not we to be ten times more careful in judging of an infinitely more subtle connexion, that between the immediate motive causes in the soul, and their exterior proofs and tests? The more important part is here entirely invisible, and the visible test, by which we conclude upon it, is imperfect and shattered, in our view of it. The former is of so abstruse, the latter of so changeable a nature, so material, and exposed to so many accidents, according to the points of view which may be taken; indeed, the bond between them is rather to be guessed at than comprehended; rather to be believed than proven. Every

man regards each thing, not to speak of so many sided an object as a human existence—with such different eyes from every other man, tests it by such different principles, compares it with such different cases, judges of it in such different humor, that in correctness God alone can be the judge of our hearts, and of our true *continuous aim*. He who planned and arranged the objects of *our life*, so often enigmatical to ourselves—He overlooks also *our object in life*, tries it in each single action, unravels the most confused webs of our hearts, and pursues the investigation into the labyrinth which we would gladly cover from ourselves. "He purifies us as gold in the furnace, and accepts the just as a perfect offering." Man must then try the aim of his actions before the penetrating eye of God, not arrange them for the eyes of his contemporaries, or of posterity, that so often *errs*, and yet never *pronounces a judgment that is final*. "The system of the present year," says the above quoted author, "will be but the old woman's tale of the next. Courage then, ye poor mortals, who despair under the throes of your good purposes, and feel your undertaking near its close. The will of Providence must always be of more concern to us than the whims and caprices of our contemporaries, or of posterity. In general, let us never esteem the *truth of things* according to the readiness with which we can represent them to ourselves. There are actions of a *higher order*, for which no comparison can be excogitated from the maxims of the world. That very divinity which is shown forth in the wonders of nature and the original works of art, distinguishes the manners and deeds of wonderful and chosen men. Not merely the end, but the whole walk of a christian, (to speak not of Christ,) is the masterpiece of that unknown, inscrutable architect who made heaven and earth."

Do not think, my friend, that I shall go on in this strain, else it would appear as if we could know absolutely nothing with certainty of the object of any man's life, (much less of that of our Savior) and in that case, all question and judging must cease, on my part, as well as on that of my opponents, which, by the way, must always be the case, when we overstrain our philosophizing on history. My long introduction is only intended to show, that we must read a man's history humanly, judge it in its natural connexion, in its own color, and in its own spirit; and that we must not lend to it a supposititious connexion, fabricated from the revery in which our minds may hover, nor view it with eyes jaundiced by any particular view of the subject.

And now I repeat, my friend, did you ever, in reading from childhood up, the history of Jesus, discover in his life the *continuous object* which the author of the book lately published, gives of it? I may ask a thousand with you, and am certain of receiving a most decided negative to my question. If now, amid the thousand, one steps up and says: "I have it—I have found the true genuine object of the life of Jesus. He was a moral deceiver, who wished to become king—to pull down the Sanhedrim, which had no power, and to stand with his disciples in its place." Would one not earnestly look upon this *one*, and ask him: "Whence have you it?" "How do you know it?" "Have you, perchance, other authorities, other documents than we?" And if he is obliged to say "no, I have not; but I deduce it from your own documents." Would one not look at him still more fixedly, and say:—"Whence? prove your conclusions. For, N. B., they are but deductions; your deductions—it is not so written. These you must establish, just as every other historical judgment is."

And how does the author prove this, his judgment of the whole aim of a life? Because Christ rode to Jerusalem upon an ass, drove the money changers out of one of the vestibules of the temple, announces woe to a powerful religious sect (not to the government, observe) on account of their hypocrisy in matters of religion, and perhaps years before, had sent out his disciples into the country around, to proclaim the approach of the kingdom of God. Thus he judges from some single actions, taken out of their connexion, which, on the one hand, do not say, with all his wrestling, what he wishes them to express, and, on the other, if they were in any respect ambiguous (which is by no means the case), ought in all reason to have been placed in connexion with others more clear, or with the whole life, when, and when only, could a conclusion properly be deduced, as to "what the object and sum of the whole may have been." And where has the author done this? How in the world could he do it? He sees himself so strongly opposed by the whole spirit and action of the history of Jesus, that he must take refuge in the horrible extremity: "we have no genuine history of Jesus. The evangelists and apostles have invented much, and have placed his actions in an entirely different point of view from that in which they actually happened," &c. If this is true, then the thread of all future investigation breaks at once. Then we, in the eighteenth century, know nothing correctly of Jesus, and the author of the above philosophical essay, instead of drawing conclusions on such unstable footing, must first himself write a history of

Jesus. In reality, this is what he does in his book; but unfortunately, it is a history drawn from the eighteenth century, without and against all proof from the first, so that it amounts only to a forced revery on single circumstances, detached from their order and object, and thus makes it certainly *his own* history. I, for my part, hold it useless labor to assist the light of the sun, and to attempt to prove at length what every page of the history tells us, viz: that Christ laid no claim to an earthly kingdom; that the object of his life was most decidedly and plainly the reverse, and that it would have been the height of folly to proceed in such a way to such a goal. Meanwhile, since even you have been led somewhat astray, my friend, I will throw before you some hints which have no other aim than to point out to you that life itself as a connected whole.

Christ was born poor, and in a lowly condition, and there stood before his eyes no example of high rank, after which he might have striven. He was reared in the same condition. Nazareth was a mean city, and Galilee a poor, oppressed province. He was *subject to his parents*, helped his father at his trade, and shared with them all the evils of their lowliness (that is proved) until his thirtieth year. Suppose now, that his mother had early related to him all the angelic legends (your author is obliged to call them so,) of things which were connected with his birth; suppose that instead of John, his mother had been the ambitious one who planted early in his breast the seeds of ambition; she could still have told him nothing, without increasing the want of connexion in the story, but what the angel had said to herself, and what she heard from the shepherds; (and these neither speak of an earthly kingdom, nor give the least hope of it) besides, we see evidently, that this ambitious fabrication must have, for a length of time, had no effect upon her son, for he remained until his thirtieth year what his father was, and in his house. And when yet later, his brothers say to him, "go hence in Jerusalem, at the feast, is the theatre of a prophet," what does he answer them?

Hitherto everything is clear, and henceforward the history, considered as it stands, goes step by step, in opposition to this fabricated presumption. The angel announces a son of God, a perpetual kingdom on the throne of David; the others announce a Savior, a Redeemer from sins, a kingdom of peace between God and men, and nothing but poor swaddling clothes are given to the shepherds as a sign, in order that they might neither seek nor expect a temporal king. Zacharias, in his

song of praise, expects a spiritual redeemer, as his son was to be a prophet, a spiritual forerunner. Simeon sees a light of the people to the glory of his nation, but no earthly king; he rather reads in the fate of the child, that he is placed for the fall and scandal and stumbling block of many in Israel, exactly because he was to announce the kingdom of God in such a remarkable, unheard of manner, and must thus necessarily excite universal opposition. Let one bear in mind all these circumstances of the dawn of his appearance, in view of which, as of the rising star of the Evangelists, expectation must have been excited to the utmost, and see the all accompanying humility, the still modesty and spirituality (If I may say so) as well of the hero himself as of his forerunner; even in the halo surrounding the introduction to the history—let one read all this, I say, and find the germ of an earthly kingdom! What was the first home of Christ? Where did his youthful soul first awake to its plan of life? In the palace or in the temple? And in the latter as an earthly king, or as a scholar, teacher and prophet? Such as the budding, yet half-closed blossom was *there*, such was the fruit of his life. We draw securely conclusions from the former to the latter, not to its direct opposite.

He came, as yet a closed bud, to the baptism of John, openly, without distinction, without expectation of what took place. Let John, his cousin, think of him as he will, how modestly does not Jesus answer him! Let him afterwards speak of him and this occurrence as he will, Jesus still says, "I take no honor from men; I need not the testimony of John." And this he says, not from cunning desire of praise, like the Scythian, who conquers in his flight, or like Caesar, who in his very refusal grasps at the crown, but because he contends earnestly for his honor, for his reputation and credit, yet only for his just credit, and this was of such a nature as not to need the testimony of John. Let then the illumination and the dove have been but a vision! (of this nobody doubts, for the dove was not laid hold of, and did not even sit on his head; the time is also past, when whole nations were divided as to whether the appearance was of created or uncreated light.) Suppose even, that it was a vision to John alone; without being seen of the multitude, or that there was no multitude there; all this is, as I think, foreign to the point: Enough, the voice heard, or fancied, it did not call to him, "*be king*," but, "*be prophet!*" "*Thou art my well beloved.*" Thus also Christ understood it, for immediately after the baptism he sought—not the palace of a king—but the desert, to consecrate himself as a prophet, by

fasting and prayer: and the spirit led him thither—the same spirit which descended upon him at baptism—and therefore, was the spirit that directed his life's aim. On the supposition of your author, John failed lamentably in not making the spirit speak otherwise, or in not devising a more suitable vision, for neither the present speech nor vision accredited Christ to that aim for which, in the vain dream of the people, he was to present himself as Messiah. And what unscrupulousness does not the author show, in the invention of such a plot, for which in history there is no shadow of a shade? In what respect did the whole fiction of a heavenly dove aid Jesus to a royal sceptre? Had he even borne it visibly with him, and yet not shown actively in his person, the spirit which animated him; the character of a well beloved of God, which floated as a Grace about him: the whole fiction would have been but ludicrous.

If we review again the story, as it stands in its innocent modesty, on the part of Jesus, of John and the miraculous *symbol*, together with all that preceded and followed, what an opposite sense does it disclose to that which this deceptive story invents! "A lamb of God who takes away the sins of the world," are the words with which John first greets Jesus. He acknowledges a heavenly spirit in him, in comparison with which all his own gifts were but of earth; that the spirit of the prophets rested, without measure, upon him as a distinguishing seal from God. For this purpose he directed disciples to Jesus; *disciples*, mark, not subjects, not servants. He who can say that John's sermon, as it was delivered to the collective nation, as well as to individual classes in the nation, either could, or was intended to prepare for an earthly kingdom, such a one may, and can say anything.

Do not fear that I shall go through the whole history in this manner, and set right each disjointed limb, and each distorted circumstance; a few prominent and decided traits, and I am done. When Jesus, by fasting and prayer, was preparing himself for the office of prophet, Satan laid before him the plan of becoming a master of the world, and how did Jesus regard it? As that which it was, viz: a false object of his life, which was to be attained by debasement, by adoration of the devil, and in direct opposition to the service of God, for which he was there. Whether this episode of the temptation be history, or mere vision and symbolism: (it stands amid pure history, and must prepare for it) It must stand as a history of the soul of Jesus, as a symbol of his official life, and here we observe that on the very threshold he rejects the pomp and

glory of the earth. The first act which he performed, after the ministry of the angels, was to go to the sea of Galilee, where he chose to himself disciples from his own region, of his own acquaintances, in his own station, adult disciples, as was in those days the custom with Rabbins and teachers. They accompanied him, as was customary with the Jewish doctors: he spake to them, as was also customary, in parables and maxims; still more, his whole mode of life, his walk and conversation, were a standing lesson to them. He who would compare those disciples with the scholars of our day, would depart entirely from that age, in which one must not seek our method of teaching, any more than the policy of our states. In the land of Judea, as we see, these adult scholars were, by no means, a novelty; indeed they have never been a novelty to true wisdom in any land; for, are not men required for its comprehension? Is not true wisdom peculiarly well taught by the reduction of its maxims to practice in the person of the teacher? How was Socrates; how were the orators and statesmen of Rome daily visited, and accompanied by adult students, who wished to form themselves after the living models? And what did he say to these youth and men? For what did he prepare them? To sit upon twelve thrones? or to suffer, to endure, to learn to deny themselves and everything hitherto held dear, to strive for praise from God, to seek his righteousness, his love, and to despise every thing for these? The sermons of Jesus which we have, are all of a moral, and of the highest moral nature, more especially the "sermon on the mount," which stands forth as an introduction of his disciples into their new duty as scholars, and consequently into the whole object of their own lives, and that of their teacher. The duties and efforts herein pointed out, are not merely preliminary requisites for the kingdom of God, but most manifestly beatitudes of that very kingdom of God to which he has called, and is inviting them, which must, therefore, indubitably be of a spiritual nature. The abnegation of everything earthly is his first demand, and at the same time, in view of the freedom which it lends the soul, *his first jewel*. And this is exactly the spirit of all the addresses of Jesus. He speaks of himself as a physician of the sick, a shepherd of lost sheep, a dispenser of the gospel to the poor, a spiritual sower, a fisher, &c., but not once does he intimate a design of usurpation. All that one requires is, to read all the expressions of Christ, touching himself, his word, the aim of his life, and let sound sense and manifest fitness judge. These expressions we have, we have them alone, they exclude all earthly policy, as fire

excludes water; and where are the political harangues of Jesus? Where are the *Matinées royales* from his mouth? They cannot be shown to us. The little that is adduced to this effect, the two parables which were expressly intended to be obscure to the throng, explain themselves, when one compares them with the clearer one, and carry their own comment with them. Christ, ex. g. wishes to give the reason why his pure, spiritual word is not everywhere so clearly comprehended, why so much seed that was sown, is lost, and the net catches so many bad fishes. This was necessary for his more immediate disciples to know and retain, wherefore he also repeats it in several parables and comparisons. He thereby justifies himself and his doctrine, he warns, consoles, exhorts and cheers. Why should I mention all? In this spirit also, the apostles were sent out for their first trial. As *shepherds to lost sheep*: as *laborers* in the harvest where there were so few *true laborers*. But it was rather that they might invite to their teacher, than that they themselves were yet able to teach: they were only to announce that the kingdom of God existed in such and such ideas, unacknowledged and scorned by the people: they were to invite those spirits that were oppressed by the yoke of Phariseism, to the milder yoke of Jesus; i. e. to his quickening doctrine. That this is, point by point, agreeable to the mode of speech, and to the usages of the times, can be shown clearly enough, from the writings of Jewish teachers: indeed, Lightfoot, Schütgen, and others, have shown all this, I might say, word for word.

And now the miracles of Jesus. Why they did not extend further and deeper, in their influence, does not concern us here, but that Christ did not use them as a stepping stone to the throne, is clear as can be. He avoided the performance of them upon all occasions where it would have been charlatanism: he did them, as much as possible, in secret; forbade the spreading of them abroad; withdrew from the people who, for the loaves and fishes' sake, wished to make him king, and told them, as well as his enemies, who desired miracles, the earnest, better truth, that he had come for something other and better than to be a performer of wonders for their temporal necessities. What more could he, what more should he have done? Is it not wonderful that Christ, do as he would, never pleased them? Does he perform miracles, he is a charlatan and deceiver; does he refuse, does he say that his work and testimony, his teaching and object on earth, is independent of miracles: (which our philosophers now demonstrate to be the case with all truth) "he will not let his actions be tried." Does

he allow those people to cry on the streets, he does wrong, he ought to have enjoined silence upon them ; does he forbid individuals, (who alone can be forbidden, for to forbid outcry to the mass, only excites them to still greater uproar, and makes every stone cry out,) does he forbid single individuals to trumpet forth his miracles, then it becomes in him *ambitious cunning*. Doubtless the fable of the man, his son, and the beast of burden, occurs to you, and now, how is the man to act, in order that the object of his journey may be as clear to every passer by, as he, his son, and the beast of burden are ?

Enough for to-day. I see I must venture a new letter on this subject, since the really more weighty scruples are, as yet, untouched. Do not imagine that I regard the author in an unfriendly manner, because I view the matter so very differently from him. That may be more our fault than his. Why do we force so much, every little incident in the life of Jesus ? Why do we make everything human in him, so *contrary to*, or *beyond* humanity ? Why are we so unwilling to admit that he acted, felt or thought as other men ? Yet, according to the frequent testimony of the apostles, and according to the plainest view of his method of life, he was in all respects a man as we, even in the feeling for our weaknesses, and in sympathy for all the sides of multiform humanity, *yet without sin*. Exactly this was the object of his life, that he might be practiced in obedience, patience, and sympathy for our weaknesses, in order to be afterwards judge and intercessor for us, on the throne of his divine humanity. As often as this tone in the life of Jesus is lost, as often as he is described as inscrutable and incomprehensible, there arises, necessarily, in many, the feeling that this is an unnatural view, to the great distortion of *their* view of his whole character. They will not stand where those did, since that cannot possibly be the correct point of view, and diverge to a point where they see much less clearly, and conceive theories much more incorrect. Such persons, even though obliged during life to restrain the expression of their erroneous opinions, living, perhaps, in places where the allowing their opinions to be known, would have been their immediate disgrace and ruin, restrain their bitter gall against the clamorous creed of the mob (at least what they are pleased so to term) and although forced, from personal fear, to restrain it while in life, yet give vent to it in posthumous writings and other methods of the kind. The prudent man, therefore, will take it ill of the editor, that he has made the book known which was already in many hands, and, after the manner of the old Egyptians, has laid the patient in the mar-

ket-place, where every one who will, can cure (him) or practice on, (him) or study over him. It pains me greatly, that the book should be attributed, (not to an otherwise highly deserving person deceased, for our judgment can no longer injure him, but) to an equally deserving living man, whose style and thoughts, however, contrast so strongly with the spirit of this book, that I should sooner adjudge myself the author of the book than him. But such is the proneness of mankind to false construction; it is always found easier to guess at the author, and revile him personally, than to refute and amend his book. Would that, instead of any outcry, somebody had quietly written a better one "*on the true aim of Christ and his apostles,*" by which, without a word of refutation, the former should have been dispelled as night by day. You will, perchance, ask why I did not write it. My answer is sincere, because I could not venture upon the task, and because I could readily expect other and more skillful writers, ready for such a work. Even now, I should have made no remark upon the subject, had it not been, as it were, forced from me by you. Farewell.

SECOND LETTER.

"Have there not been excellent men," says our author, "who have lived a long series of years, yes, the major portion of their lives, in a most praiseworthy manner, and who, notwithstanding, fell from their elevation? Their pure purpose became an impure one, their zeal for the general good degenerated into selfishness and avarice, their noble pride into self seeking and haughtiness. It might have been so with Jesus!" Let us have no supposition: but *was it so*? Not what might have happened: but what *actually did happen*? And nothing of this supposition ever did occur! They who narrate to us his last solemn entry, tell us also it was a journey to death: he knew it before; he foretold it in the most special manner, with all its circumstances. They ask at the same time whence he can have known this? Doubtless from the vision on that mountain where Moses and Elias spake with him of his departure for Jerusalem, and he henceforward spoke of suffering crucifixion and death. "But suppose it were but a bold stroke on his part, the event uncertain in his mind?" And what would he then have ventured? What did he undertake; what do? Each and every Zealot might, by the Jewish law, have driven the sellers of doves from the temple, and that without a permit from the police or Sanhedrim, both of which would probably have refused it. He had long been announcing woes

to the hypocrites, now he did it more loudly, because his time was short, and his haste pressing. It was the last hour in the day of his life. And how does all this agree with the theory of a throne and an earthly kingdom? Did he not say to the face of Pilate, "my kingdom is not of this world! Who delivered me to thee? Not thy Romans!" Did he not say to the rout that took him, "ye are come to me as to a murderer! I was daily in the temple teaching, and ye laid no hands upon me, but this is your hour." And where did they seize him? Without the city, in the garden, because he knew himself no longer secure in the city from waylaying and assassination! How was he engaged? In prayer! Who were with him? His poor defenceless disciples, who immediately abandoned him and fled! Truly, if these circumstances are, in the eyes of any persons, historical or legal proofs of a tumult, of a rebellion against the government of the country, God preserve us and all others from the bloody sentence of such interpreters of our actions. After eighteen hundred years, they know the matter better than that *impartial* judge, Pilate; for he testifies once and again, and even to his last bloody washing of the hands, that he "*found no fault in him.*"

Is it not shocking, that persons give such scope to their disturbed fancies, as to heap up the most innocent, well-meant actions in the life of Jesus, until they make of them mountains of treason, and of the most senseless attempts against the state? Did not Christ now, as ever before, speak of his future kingdom as an entirely peculiar kingdom? Had he not spoken so before? He rebuked his vain disciples and their foolish mothers, with their desire for posts of honor, and preached to them in return, the humility of servants. Even now, in those last days, he predicts to them his bitter fate, a fate of crucifixion and death: he forewarns them of the ruin and destruction of the city, the temple and the whole country, and all this as about to occur within the time of the generation that then surrounded him, who should outlive *him* and experience this sorrowful destiny; which prediction, as we know from the testimony of witnesses, hastened his end. Oh, if we would but consider the matter as it stands, how much more readily is it all understood! Are not the nails which were to bind him to the cross, brought more plainly before our eyes? And were not all his actions and sayings, as related by the evangelists, an active furtherance of his imprisonment and crucifixion? Read Josephus, read the histories of these times: were there any circumstances connected with our Savior, which have been omitted by the apostles? Was not rather all exactly as here

related, and exactly as it happened? What more innocent than the last acts and words of Jesus? Certainly he did not run upon the sword: he did not cast himself rashly into destruction! He saw the cup approach, and wished that it might pass by; but since it must be so, he took it from the hands, not of his enemies, but of his father!

If, my friend, you have ever sympathized with the fate of an innocent person in the Greek, Roman, or any other civil history, surely you must do so here, when you consider the course of that shameful trial, and particularly the manifold attempts of Pilate to acquit the innocent person. And if you have ever recognized simplicity, penetrating truth, in the account of a murder by the mob, here certainly they are to be found. Name, if you can, one single circumstance which was opposed to the character of the persons, or the whole chain of events.

"But," says the author, "Christ before his death, promulgated an open untruth, as to which, time has most surely proved him mistaken, viz: that he would visibly return in that generation which was then on earth: and that generation is long since dead." I must say, that this was the most astonishing passage to me, in the whole book, the more especially as the author seems to imagine it an irrefutable argument, and makes the same kind of parade of it, as we might do in argument with a Musselman, could we say to him that Mahomet had promised to arise from the grave on the third day, and had not yet arisen. The author even goes on to explain and theorize why this proof of falsity remained in the books of Christians, and never was erased, when it was found that the fact did not occur. That they still good naturedly believed "He will, he will yet come; he promised it, and it is now the fulness of time." Thus, one after the other died, and at last even John, with his "Child, it is the last hour," died, and the stain of falsity remained unerased, inerascable. What can one say against this fearful and overwhelming argument?

Nothing but what Christ says: "of that day and that hour knoweth no man, no not the angels in heaven, neither the son, but the father." This stands just as clearly as that promise, and by this text, it seems to me, the sharp sword is at once blunted. If Christ knew nothing of that day and hour, if he acknowledged this openly, then he at no time knew it, and his promise must have a different reference. He did not either know whether there were figs on that fig tree; indeed, he so far erred, that he believed there was fruit upon it, as is unde-

niably evident. But here he absolutely asserts his ignorance, and hence he cannot have known, and at the same time cannot have erred. But he speaks of a future in a double sense, which features he, nevertheless, distinguishes very clearly:—One of these is the destruction of Jerusalem, and of the temple, the time of which he well knows, and which he predicts with peculiar attendant circumstances. This came to pass in the generation then alive, and on this head there is nothing to say. With this he connects another, higher feature, viz: that of his visible coming, and the complete revolution of all things visible; the time of which he does not know. He joins it with the phrase “soon after this,” i. e., the destruction of Jerusalem, and allows it to hover in this indeterminate phrase. The apostles, in like manner, are mindful of the words of rebuke which Christ, after his resurrection, (when he doubtless saw more clearly into the duration and changes of the kingdom of God) and immediately before his ascension, addressed to them: “It behooveth you not to know the time or the hour which the Father hath retained in his power.” Thus they rebut curious questions, but cling to the “Soon” of the Lord, and attach to this expression the necessity for constant fidelity and hourly watchfulness, that we may constantly be prepared for the event. In their human and bounded range of vision, they place them both together, as the Evangelists also seem to do, which is to us a strong pledge of their integrity and faithfulness in retaining and preserving his last words. They faithfully place together the expression “*Soon after this*,” as well as the “*In this generation*,” and the “*Of that day and hour knoweth no man*,” which *seem* to be contradictory; that they are not so in reality, time has proven. One feature, the image of the other, has been fulfilled in the time that Christ named; the other will be fulfilled. He knew not of the time; it is not intended that we should know of it; the single moral “*Soon*,” is plainly there to keep us expectant and prepared. Where is now, my friend, the sharpness of this two-edged sword? Where would it be, were we even obliged to acknowledge that Jesus had erred in regard to the proximity of this “*soon*,” as he did touching the fig tree? What injury would it do our conception of him; since he *expressly* did not know, and consequently would *determine* nothing about it? How stale and insipid does the author’s jesting at Peter’s reckoning of one thousand years and one day, become. That reckoning means no more than simply, “I know not! Ye are not to know it! But ye must wait in hourly expectation, and use the interval for increase of grace.” I will not lower my-

self to answer his other trivialities and low jests. If Christ stands justified, the apostles, of course, are also justified with him, *in their degree*. If the teacher was no deceiver, then the disciples were not, or, at least, are not to be taken as such, but on further evidence. If the Master desired no earthly kingdom, then the servants had no need to mantle up his plan and *change* it into that of a spiritual kingdom. Strange changers of that plan they would have been, they who held in their hearts to the *earthly dream* of their nation, even after they had seen and heard him (Christ) when he had arisen to a life so new. And when and how did they change? Who taught them the art of making from so plain a thing, a matter so entirely different? Of placing it in so excellent a connexion with all the rest, as is undeniably the case with our gospels, from the first to the last line; to the furtherance of which their whole mode of thinking, seeing, writing and acting, yes their difficulties, labors, distresses and death, a truth for which they live, and for which they die, were to have reference? No, it is impossible! Such a thing could, by no chance, be a cheat on their parts; it would be an imposition entirely without parallel in the world! They do not even conceal their former miserable, carnal ideas, nor the troubles and difficulty which Jesus had with their unworthiness and grossness of apprehension! How in the world is it, that we are so unwilling to trust the natural and straight forward account of these men, and are so ready to heap upon them the onus of so much that is unconnected, unnatural, unproven and *eternally* unsusceptible of proof (unless new documents be found)? It seems to me that if the history of Jesus must be distorted from its proper and patent meaning, it might, at least, have been done with more plausibility.

Again, I will not now attempt to answer his petty mockeries at the *inspiration by wine*, the *apostles' treasury*, and *community of goods*, at their citations from the *Old Testament*: on one of these points I have already given my opinion, and to answer the others, another time will be soon enough. It is nauseous and contrary to the spirit of that age, that the Jewish policy should be represented to us as similar to our own, and if the first christians, in the heat of their new zeal, in fear of the oppression of their enemies, perhaps also in the deceptive expectation of the near impending ruin of Judea, made an essay of a Platonic republic, (which, however, time soon dissolved) who sooner perceived the burden thereof, than the apostles themselves, and the so much misjudged Peter? They took counsel, as well as they could, and came to the conclusion that

it did not suit. "It is not fit that we leave the word God and serve tables." It seems to me that the integrity with which all this is related, and nothing kept back, is sufficient guarantee to us for the innocence of the deed itself, and for the truth and simplicity of their history.

Let people say what they will of their quotations from the Bible, their auditors and enemies said nothing *then*, but recognized their truth. And if one does not so explain them, if the whole plan of a moral, spiritual, eternal kingdom, which was to spring up from lowliness and poverty, by means of one man, such as Christ was—if this plan were taken from the Old Testament—what would remain? How diminutive would the prophets become with their *earthly* yet *eternal* kingdom of David? It must, forsooth, be in Judea and Jerusalem, and yet reach to the end of the world! *On earth; earthly; and eternal!* Who would have any interest (were this all) in this miserable Jewish hope? But if a new, moral, spiritual kingdom was to arise, in which eternal truth was to be our possession, righteousness and peace our inward and eternal reward, let there be shown to us any other person, of that or any other nation, by whom, in all this course of centuries, it could have been raised up to such majesty and extent, as by the *man Christ Jesus!* The object of the life of Jesus and his disciples, now lies in its *great results for time*, before the eyes of all the world.

ARTICLE IV.

THE UNITY OF THE LUTHERAN CHURCH.

The holy bonds which make the Evangelical Lutheran Church one body.—A Sermon for the anniversary of the Reformation, 1812. By P. V. Reinhard.

Translated from the German.*

WE celebrate this day, my hearers, the establishment of a unity, alone in its kind, of a community originating in the desire of yielding a pure worship to God, of a community held

* The Translator of this sermon of Reinhard offers it as a contribution to the anniversary of the Reformation. It is no unfavorable specimen of the discourses of that great master of the German pulpit. His Reforma-

together by no visible means, no outward superior, but by the gentle power of spiritual ties, and composed of men perfectly unfettered, and independent of all human power. For this it is which is peculiar and distinctive in that great Union which arose from the Reformation, in the sixteenth century, and in which we exult. It is true that, in regard to the outward and civil relations, none yield a more unconstrained homage than the members of our church; they recognize no higher earthly authority than that of their rulers; convinced that "there is no power but of God, and whosoever, therefore, resisteth the power, resisteth the ordinance of God;" they "are subject, not only for wrath, but for conscience sake." But on this very ground they feel the more free and independent in their church relations, in all that pertains to faith and conscience. There is no human power, be its name what it may, that can here prescribe anything. Mindful of the apostle's monition: "ye are bought with a price, be not the servants of men," they follow, in all that concerns their relation to God, and in affairs of soul and heart, their own convictions and the voice of conscience. They recognize, therefore, no visible superior, and no compulsory unity in their communion. Their union is wrought by harmonizing convictions and purposes, by a spirit flowing from the gospel of Jesus, and moving alike in its members. Out of a noble striving for freedom of conscience the Evangelical church arose; and the maintenance of this freedom is the great object to which her cares are consecrated.

Yet it is this very thing, my hearers, which is, most of all, the subject of reproach to our church, which discontents and inclines many of its members to apostacy, or, at least, makes them restless and anxious in regard to its steadfastness and perpetuity. It is impossible, say the enemies of our church, that a genuine connection should subsist among men who all wish

tion discourses, if translated, would form the noblest volume of sermons in the English language, and his choicest sermons would make a legacy to the church, which our best men might be proud and happy to leave to it. But how can we hope to see much theological literature of importance coming from our ministers, when, unless a man belongs to an influential sect, he seeks a publisher for a theological work in vain.

The allusions of Reinhard to the peculiar condition of the religious world in Germany, must be borne in mind in reading the sermon. It is rich in suggestion, and while it faithfully points to every thing which human infirmity has brought into our church, it gives an animating view of the glory and privilege of being really an Evangelical Lutheran. Much that he says could be employed by all real Protestants, but most of all, by genuine Lutherans. We first had the name Protestants, we gave it to history, and we are best entitled to its glory. This sermon forms also a noble tract for the times, and tends to the purity and peace of our beloved church. The translation is designed to present Reinhard's style as well as his thoughts.

to be independent and free, who refuse all subjection, among whom every body wishes to decide, and nobody to listen. To them our church appears to be a lawless, self-conflicting whole; a whole whose parts are incongruous and refractory, without unity or order, ruled by strife and confusion; where every man believes what he pleases, and may, without exciting abhorrence, express the wildest fancies and the most dangerous errors. To prove this, they appeal with great earnestness to facts, to the controversies which prevail in our church; to the positions unheard of before, which are daily maintained in it; to the boldness with which everything is doubted or despised, which, from the earliest times, was regarded by the confessors of Christ as true, venerable and sacred. That these disorders in our church are also a stumbling block to many of its members; that men of the best intentions, anxious about their salvation, grow restless, and know not whither to turn amid the eternal war of conflicting views; that they are consequently tempted to desert a communion where they can see nothing certain, and fly to the bosom of one where everything is distinct and fixed: this is not merely supposable, but every day's experience shows it to be actually the case. It is an unchanging truth: "every kingdom divided against itself, is brought to dissolution." Does not a church where every one believes what he will, and in which consonance of view prevails nowhere, bear the germ of destruction in her own bosom? Must not the parts, held together by no strong band, necessarily separate and fall from each other? What can be more natural than the dissolution of a whole, which has never been a real whole, and has only had, in some fallacious sense, a dubious existence?

Were I simply to reply to those who bring against our church the allegations I have mentioned, and who prophesy nothing less than her hopeless downfall, that she has already endured, and stood firm for three hundred years, it might be something, yet not an adequate and satisfactory answer. Let us then go more thoroughly to work; let us search more deeply, whether by the Reformation, whose memorial day we keep, no more was really brought into being than a hazardous, self-conflicting whole; whether our church, because she has no visible power to hold her together, is wanting in invisible bonds, and in all true connection? How much he errs who asserts this or dreads that it is the case, I hope to make clear to you, my brethren. I will point out to you this day, the invisible and sacred bonds by which our whole church is united, bonds woven by the Reformation, and which will hold forever what they have bound

together. We cannot celebrate this day more worthily, than by reflections of such commanding importance; and how will they illumine us, as to what we ourselves must be, if we possess the genuine spirit of the Evangelical church, and desire to be worthy members of it! May the Spirit of God be with us, and cause us with glad amazement to contemplate his holy work in our church, with his blessed ever-during rule in it! Let us, in silent devotion, implore this grace.

TEXT:—Eph. 4: 3. *Endeavoring to keep the unity of the Spirit in the bond of peace.*

In regard to the meaning of the text which I have just read to you, my hearers, there can be no controversy. That the "unity of the spirit," which the apostle here demands, and after which the christians of Ephesus were to strive, is none other than a harmony in convictions, purposes and efforts, is clear, not only from the expression which the apostle uses, but from the words that follow. "There is," is his appeal, "one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This harmonizing mind then, this unity of spirit, says the apostle, should be preserved by "the bond of peace;" that is, by concession and forbearance, or, as the preceding words express it, by "forbearing one another in love:" by the spirit which is solicitous to be in good understanding with our brethren and fellows in the faith.

How worthy of attention, my hearers, is everything which the apostle here utters. That he speaks of that which should knit together most closely those who confess Christ, that he would make clear the bonds by which the church of Christ becomes a firmly united, enduring whole, is incontestable. Yet you see that he knows nothing of outward bonds which meet the eye, nothing of a visible power which is to control every thing; the elements of union which he names and urges on them, are all purely invisible, adapted to the free, rational nature of man, and worthy of it; he knows absolutely no other harmony than the "unity of the spirit."

That the church, whose origin we commemorate, is completely devoid of outward, sensible means of union, holding it together by necessity and force, has already been observed and conceded. But does it therefore fail in those respects to which the apostle points us in the text; does it not, on the contrary, exhibit a perfect texture of invisible bonds, which subserve a unity in spirit, and embrace the genuine members of it? On

this point we desire to convince ourselves, and will occupy the hour in an effort to present, *an animating survey of the hallowed bonds, which knit together our church into a whole.* First of all, let us see *what* are the hallowed bonds which knit together our church into a whole, and learn more perfectly to understand them. Then shall we be prepared for the reflection self springing, as it were, from the former, *how* shall we use this survey, and *to what* should it arouse us?

The bonds, my hearers, are as venerable and holy as they are mighty and enduring, by which all holds together in our church, and by which she is rendered a firmly-knit, indissoluble whole. For in what are all genuine members of our church like one another; on what do all, without exception, lay the greatest stress; by what do they recognize each other, as men belonging together, and bound to stand together as one man? *Like zeal for freedom of conscience; a common subjection to the decisive authority of scripture; harmonious faith in the great leading truths of the Gospel; mutual forbearance in all the rest, and an earnest striving for every species of perfection: these are found in every genuine Protestant.* These are the mighty forces which hold together our church; these are the holy bonds by which she becomes an honorable whole.

Freedom of conscience, a complete independence of all human authority in matters of religion and faith, it was this which was sought, my hearers, by the noble men to whose memory we consecrate this day; this they regarded as an invaluable right of man's nature, and a peerless blessing of the Gospel; it was the restoration of this they demanded of the church to which they belonged, which had deprived its members of this right. That their demand was refused, and the effort made to rivet their chains more firmly, is known. Nothing was left them but to deliver themselves, to sunder themselves from a church which refused to meet their just claims, and imposed burdens upon them without stint; to place themselves in the enjoyment of a freedom for which God has formed every rational creature, every man who understood himself, who felt the glory of his nature, whose cheek glowed with a sense of that debasement in which the confessors of the gospel had so long been found, took sides with these noble men, with willingness and gladness associated himself with them in the contest for that jewel for which they strove. Ardent zeal then, for the freedom of conscience, gave our church its being; it was a contest for the enjoyment of a right with which God has not in vain endowed human nature. Here you see then, a bond of union which knits to one another all the members

of our church. In everything connected with our faith in God, and our relations to him, *all*, without exception, dare undisturbed to follow the convictions of their minds, the dictates of their conscience; *all*, without exception, are convinced that no man upon earth, be he who he may, is entitled to do violence to their conscience, or to invade its freedom; *all* without exception, resist such tampering, and avert it by every proper means in their power; *all* are active, *all* stand shoulder to shoulder, to maintain that freedom which was won by the Reformation. Is there a power whose workings are mightier than those of the love of freedom, a power better calculated to arouse *all* the better part of our race to activity, which inclines them more to hold firmly together, and faithfully and loyally to sustain each other? And should not zeal for the noblest and holiest form of it, for freedom of faith and conscience, bind, by a tie that can never be broken, the members of our church, and give her the assurance that she shall endure forever?

Let no man, then, have fears about this striving after independence; the freedom of conscience for whose maintenance the members of our church are so zealous, is far from being a licentious and lawless assumption; it is connected, on the contrary, *with a common subjection to the distinctive authority of scripture*; and in this we have a second no less sacred bond, which unites our church into an unmistakable whole. Was it fallacies of their own, wilful assertions, self devised doctrines and prescriptions, which were brought forth by the founders of our church, offered as a substitute for the dominant opinions, and announced to the world as truth? No, my hearers, nothing was further from them than this. As boldly as they rejected, in matters of faith and conscience, all human authority, and all human dictation, as reverently, humbly and willingly did they bow before the *testimony of God in Holy Scripture*. Convinced that in the knowledge and service of God the infirmity of man needs a higher light, a wisdom whose fountain is God himself; that this light shines in the scriptures for all ages and all nations; that in them God has taught us what we must believe, and how we must act. With a living and immovable conviction of this, they could not make the decisions of men, with whatever authority they might be graced, the staple of their preaching. From God alone would they learn, to the decisions of God in the scripture they appealed; the *word of God*, which it embraced, they held up before the world, by it they reformed the prevalent errors, by

it they judged and decided in every case, to it they willingly subjected their own reason and all its pretensions. Listen to every member of our church, who possesses its true spirit and sense, whether he be learned or unlearned; all with one consent will tell you, that the true knowledge of God is to be sought in the Bible, that it is the rule of faith and of life, that in all doubt, and in every controversy, its decision is final. By this pre-eminently, that they neither trust nor rest in the illusions of a fallacious inner light, nor in the dictation of the church, and a visible superior in it, nor on the ever changing self-contradicting decisions of human reason, but in the word of God alone; in this, we say, pre-eminently is shown that our members are bound together, and form one church communion, which is distinct from all others. Profound reverence toward the scriptures, willing subjection to its authority, is the holy bond, which unites all the members of our church with each other.

With this in its very nature is closely connected *the hallowed bond of a faith harmonizing in the leading truths of the Gospel.* These truths, my hearers, are too clearly expressed in the scriptures, for any unprejudiced reader to mistake them. And hence, when at the time of the Reformation, men were led back to the scriptures, and began to listen to them alone, these truths were at once revived and displayed in their sublime simplicity and heavenly lustre. That word declares most distinctly, there is but one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. It assures us everywhere, that there is salvation in none other, that there is no other name given unto men, whereby we must be saved; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life. It warns us on every occasion against that pride which would find help in itself, which believes that by our own works we can merit salvation. All men, it tells us, have sinned, and come short of the glory of God; and are to be justified freely by his grace, through the redemption that is in Christ Jesus. It everywhere urges, moreover, a genuine repentance, a living faith in Jesus, purifying the heart and life. If any man be in Christ, it says, he is a new creature; without holiness no man shall see the Lord; the grace that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in the present world. To this end it promises the aid of God and of his spirit; for it is God who worketh in us, both to will and to do

of his good pleasure ; and as many as are led by the spirit of God, they are the sons of God. At the same time it stimulates us to the most fervent love towards God and men ; the command in regard to this love is declared to be the first and great commandment ; this love itself is called the fulfilling of the law ; and by this, says our Master himself, shall all men know that ye are my disciples, if ye have love one to another. So likewise to him who believeth and is baptized, who confesses Jesus publicly and at the Supper of the Lord, and who remains faithful to the end, it promises immortality and eternal life. No man can read the scriptures, my hearers, without feeling that these are the grand truths which it teaches, to which it reduces everything, and on the reception of which it makes our salvation depend. These truths are the faith of our church ; they are the substance, the principal contents of our confessions ; all intelligent, all impartial members of our communion declare themselves for them, and are subject to them. Have these truths, however, been subjected to an earnest investigation in our church ; this was but the exercise of the christian's right to prove all things, and so far from losing by this test, they have gained new lustre and certainty. Has it even gone so far that many of them have been doubted and denied : this has been done only by individuals, the church herself has never had part in such positions, or changed anything in her confessions : still may the words be applied to all her genuine members : one body and one spirit, one Lord, one faith, one baptism, one God and Father of all : it is the living conviction of the chief truths of the gospel, which they hold in common.

Their conviction is rendered yet firmer and more inward by *their reciprocal toleration in all the rest*. That the scripture, in addition to the main truths of the gospel, embraces much that may give occasion to conflicting opinions ; that these fundamental truths themselves, may be conceived of in different ways, when they are developed and unfolded more completely, that the method in which scripture is examined and explained, that the history of the christian church in all ages, the investigations and discoveries of the human understanding, the present position of the world, and the condition of the sciences, that all these things in a church like ours, where everything is examined, and every spring of knowledge freely searched, must exert the most varied influence on the religious opinions of its members, and must originate an incalculable diversity in their views and convictions : this fact lies clearly before us, and the experience of every day confirms it. But

this diversity need excite no solicitude ; it relates merely to minor matters, and cannot prejudice that unity of spirit in which we abide in the grand truths of the Gospel. It even becomes a *bond of peace*, and contributes to the firmer union of the members of our church one with another. For every man feels that he would countenance an entrenchment on his own freedom, and expose it to an unrighteous restriction, if in things in which we can and may rightfully differ, he would attempt to prescribe and force upon others his own way of thinking. Should he not allow every one to partake in that freedom which, with so much justice, he claims for himself? Shall not the pressing need of fraternal forbearance, and of complete freedom of conscience, unite our members the more firmly, in proportion as this privilege is with difficulty found elsewhere? Does not our church become a firmer whole by this, her peculiar forbearance, in proportion as she is incapable of being disturbed by controversies in lesser matters? That such controversies have arisen in abundance, is true. Even among us, there have not been wanting at all times, short sighted zealots, who confounded the non-essential with the essential ; who neither possessed nor recognized the tolerant spirit of our church ; men who would have been capable of forcing on the church their views, which were often completely false. But however much this blind zeal at times disturbed the tranquility of our church, it has never been able to dissolve her connection, and endanger her perpetuity ; that reciprocal forbearance to which she pledged her members, has remained a sacred bond, which rendered their connection indissoluble.

Remember, finally, that *exalting effort after every species of perfection*, which is peculiar to our church, and another bond becomes apparent, which unites her in a happy whole. She has perpetuated her existence by the struggle for freedom of opinion, for higher knowledge and erudition, for a happy extension of all sciences, for a better arrangement of domestic and civil life. You know what activity, what zeal for the rooting out of antiquated errors and abuses, for shedding more light in every department of human knowledge, above all, for adapting everything more perfectly to its ends, prevailed at the time of the Reformation ; and this zeal established and extended our church. It has continued to mark her, my brethren ; she has known how to perpetuate and nourish it in her members. For she has seen too clearly, that only when there is no science which she does not help to form, no important invention which she does not use, no useful art which she does not practice, no kind of eminence or excellence at which

she does not aim, only then can she stand firmly, maintaining her rights, and perpetuating her influence. How she has accomplished this, history tells us. She has touched no land on which she has not shed new light, to which she has not given better regulations, which she has not beautified and made happier. What more than this common desire for the better, this living zeal for progress, this striving after perfection, could draw her members closely together, fill them with mutual respect, and impel them to sustain and advance one another? Men who are inspired with this zeal, feel an affinity with each other, feel that they have the same high calling, and are knit together by the glorious memories of the past, and thus does it strengthen the union of the members of our church.

What a connection then, my brethren, if we cast a look upon it, have we established. What freedom in conjunction with order! What consonance with difference! What unity in diversity! Who can consider the secret bonds which knit our church into a whole, *without being most powerfully animated by the view?*

And here everything meets us, as it were, spontaneously. For if we know how she clings and stands together, will it not before all things, excite us to *the highest estimation of our church communion?* No worldly advantages and selfish designs, no outward power and corporeal force, no violent prejudice and blind credulity are the sources of our union; the highest prerogatives of human nature, its sublimest aims, its noblest efforts, these, as we have seen, are the holy bonds which unite our church. We have no nobler *prerogative* than reason and freedom, the capacity and the right, in matters of religion, to follow our own judgment and our own conscience. It is the practice and maintenance of this right which indissolubly unites all genuine protestants with each other. There is no higher duty than marking the voice of God, and making the instructions he has vouchsafed to our race, the rule of faith and life. It is the fulfilling of this duty, the willing homage to the authority of God, in which all true protestants accord. We can set no nobler goal before us, than the unfolding of every power of our being under the mild influence of a reciprocal forbearance and love, and the aspiration after every species of perfection. It is the recognition of this aim, and the fraternal striving after it, which they have in common, that causes all true protestants to respect and love each other. And should not such a fellowship fill us with the profoundest reverence? Should we take offence at it because its genuine mind and spirit have been, and may yet be, mistaken by many

of its members? Should we not rather, in view of this very spirit and mind, acknowledge it as a part of that venerable christian communion, which the apostle says, *Christ loved and gave himself for it, that he might sanctify it and present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish?*

With this view and conviction, what stronger emotion could fill our hearts, than one of *most deeply-seated gratitude for that great mutation which gave our church her being?* How often have the authors of the Reformation been the subjects, not merely of censure, but of reproach and calumny! How often has the position been taken, that humanity gained nothing, that it lost much by what they did! How often has it been asserted that the culture and destiny of the European nations would have taken a widely different, and far more desirable course, if every thing had not been interrupted and thrown back for ages into confusion, by that great division which these men occasioned! This is not the place to show the untenability of this position: for the present we confine ourselves to that which meets the eye of every man, that *church* which arose from the Reformation. That there exists a communion in which the holy rights of conscience are respected, where men may prove all things, and hold fast to that which is good, may make the revelation of God the law of faith and life, and may hold the grand truths of the gospel in their purity, where a genial spirit of toleration favors the happiest unfolding of every capacity and power, where undisturbed and freely we may strive after every species of excellence, where it is indeed every man's duty to be and do, whatever man should be, and can do; is this no blessing to the race; have not the founders of this communion accomplished immortal services; is it not clear as day, that they have exercised a salutary influence, even in other churches, which since their time, have experienced great and wholesome changes? But who has more occasion to acknowledge all this, with the most grateful emotions, than we—we who enjoy what they acquired by contest, we who are free and happy in the bosom of that great confederation which owes its being to them?

But for this very reason, it is our *duty to contend against everything which can weaken the sacred bonds of our union, and to promote everything which can strengthen and render it more intimate.* For it is not to be denied, my hearers, that great disorders have arisen, even in our church; that she has not been destitute of thoughtless and rash, of wicked and

faithless members, who machinated, now craftily to untie, and now violently to break the holy bonds of our unity. Efforts have been made to rob our church of that freedom of conscience, without which she ceases to be, and to subject her anew to a human authority. Would you prove yourselves worthy of an honorable connection with a church which acknowledges no other Lord and master except Jesus Christ: *Stand fast in the liberty wherewith Christ hath made us free*; set yourselves against everything which will fetter you in following your own convictions and your own conscience in religion. Yet how often has this right of private judgment been abused in our church. Have not men especially in our own days, gone to work with an effrontery which paid no regard to the testimony of God himself, which refused longer to recognize, in the scriptures, a revelation of God, which degraded the Bible to a mere collection of human, and only in part useful books? If reverence toward the Bible ceases, if subjection to its authority ceases, we have nothing to hold us together; every one follows his own caprices, every tie is gone, and we are everything except genuine protestants—anything else than associates in the faith with those noble men, whose memories we hallow to-day, and to whom the scripture *was everything*. This it should be to us; never should we cease to reverence in it the voice of God to our race, the sacred record of all his revelations. And depend upon it, the more diligently you use it, the more impartially you receive its lessons, the more willingly you obey its prescriptions, the more will it vindicate itself to your intellect, and to your affections as teaching from a higher world, the more thoroughly will you approve it, as you give everywhere its decisions their due weight. It was a consequence of the contempt with which the scripture was treated, that the great truths of the gospel were brought into question, and that many in our church became satisfied with a mere religion of reason. If you hold the scripture to be what it truly is, it will be impossible for you to surrender, even the least of the great truths of the gospel, which constitute so strong a bond of our union. And if you know your own spiritual wants, if you seek true repentance and peace, you cannot be satisfied with the decisions of mere reason, the gospel will become indispensable to you, you will find by your own experience that it is *the power of God unto salvation, to every one that believeth*. How often, finally, has it been forgotten in our church, that brotherly forbearance and zealous co-operation in the attainment of every good, are the ties of our unity; how often have evil passions been awakened about les-

ser matters, how often reproach cast upon the whole body, by the indolence, the deplorable indifference, the extravagance and criminality of some of its members. The more earnest, therefore, should be our solicitude, *with all lowliness and meekness, and long suffering, to forbear one another in love, keeping the unity of the Spirit in the bond of peace*; the more should it be the business of our lives, and the aim of our efforts to demonstrate in our relations to the whole world, that genuine protestants are the best fathers and mothers, the noblest members of families, the most active laborers in their calling, the most judicious promoters of every useful art, the most thorough scholars in every science, the most loyal and brave citizens of every state, and men of the purest virtue. For only in this way can we vindicate ourselves as members of a church, whose essential character it is never to be stagnant, but incessantly to strive after every perfection.

And thus will the contemplation of the holy bonds which unite our church into a whole, *revive a joyous assurance that she will abide forever*. Were the advantages which are necessary to hold our members together, merely incidental, and easily dispensed with: were our church grounded on human authority and human might: were it all the same to her members and the world, whether she stood or fell: then should we have everything to fear for her; with justice might we then dread that our age, in which everything is quaking, and the most enduring institutions are overthrown, would easily annihilate so lax a connection. But can man ever forget, that he has a natural inalienable right to pursue his own convictions, and be guided by his own conscience in religion: will not this right be more inflexibly maintained, as the culture of our race advances, and will it not assure our church of an eternal endurance? Will the revelation of God, contained in the scriptures, ever lose its authority; will not the truths of the gospel, on the contrary, be firmly established, in proportion as men thoroughly understand them, and learn to recognize their own highest wants; and will not our church, whose foundation is laid in these truths, be like them, perpetual? A union, in short, in which every one can be what he should be; in whose bosom everything germinates, everything blooms, which is good and useful, noble and great; what a blessing to the world that such a union can never be dispensed with. May it not, therefore, depend upon the favor and the aid of all who know what humanity needs; does it not rest under the shadow of his almighty wing, whose ceaseless care it is to bless our race? Let us then, my brethren, bear our part; let us ever seek to make

ourselves more worthy of the holy communion in which we stand; she shall endure; the holy ties which no power can break, and which make her one, prove it; she shall endure, she shall be victor in every peril, *and the gates of hell themselves shall not prevail against her—Amen.*

C. P. K.

WINCHESTER, VA.

ARTICLE V.

A TREATISE ON BIBLICAL CRITICISM.

Exhibiting a Systematic View of that Science. By Samuel Davidson, D. D., of the University of Halle, and LL. D. Two volumes. Boston: Gould and Lincoln, 59 Washington Street.—1853.

DR. Davidson, the author of this work on Biblical Criticism, is well known as a successful laborer in other departments connected with the thorough study of the word of God. He has now contributed to theological science a series of publications, bearing on the criticism, and the interpretation of the sacred text. His productions have been well received, both in Great Britain and the United States, where they are regarded as amongst the very ablest of the class to which they belong.

The work to which we now design to call attention, has recently been presented to the American public in a very excellent form, by Gould and Lincoln, Boston, and we feel confident that they will find a ready sale for the first and subsequent editions of the work.

It ought to be considered necessary, as it unquestionably is, by every student of the word of God, who pretends to science in his investigations, to satisfy himself that he has the revelation contained in the Old and New Testaments, in a reliable form. If the text be imperfect, corrupted, mutilated, or, in any way not trustworthy, embarrassment must attend every step in its study, and the results of toil be unsatisfactory, because of doubt in regard to the correctness of what has been interpreted. It ought not to be taken for granted, that the sacred text has been fixed so certainly, that there is no room for improvement, and whatever accuracy may have been reached,

it does not supersede the necessity of knowing what processes have been used, and what are the materials employed in effecting it. Invited to the study of the Hebrew of the Old Testament, or the Greek of the New, and convinced that eternal life is in them, a primary inquiry ought certainly to be, have the various books of these Testaments come down to us, or are they now printed in editions free from the errors of copyists, corrupters or the injuries of time. Learned men have devoted themselves to the careful examination of all the sources of information, and from age to age have made progress in conducting to perfection the science of the sacred text, or of Biblical Criticism. This is the sense in which it is used by Dr. Davidson, and as the object is distinct and limited, we may accept this definition. We know what is meant by it, and we know that it is an important, an indispensable preliminary, both to the science of Hermeneutics and special introductions to the separate books of the Canon.

In the first volume of the work before us, the criticism of the Old Testament is taken up and treated. It is handled clearly, copiously and thoroughly. In the first chapter the author opens the subject by the statement that: "the science of Biblical criticism is of comparatively recent origin. Formerly its importance and comprehensive character were not perceived. It attracted more attention in later times. At present it is cultivated so extensively, that it may be said to owe all its advancement to the preceding and present centuries. It arose, in part, out of necessity. In consequence of the controversies in which they were involved, men were obliged to appeal to the sacred fountain of truth itself. The scriptures themselves were consulted, as the highest authority in matters of doctrine and discipline. But the records of religion were not in the purest state, and needed restoration. And in rightly repairing to the fountain head of divine truth, men were too prone to alter or omit what they did not relish. They evinced an inclination to retain or mutilate a passage, as it seemed to corroborate their own opinions, or to favor their own sect. Such conduct, indeed, belongs to no age of christianity exclusively. It was not unknown in the earlier period of the gospel dispensation; it has not been strange to modern times. In every ancient book which has descended to our times through a number of centuries, various readings exist. It is utterly impossible for human caution and diligence to guard against the slightest departure from an author's original words. Hence it becomes necessary to judge between different readings, to weigh the evidence by which they are respec-

tively supported, and the claims they present to a favorable reception. The authentic reading must be determined by authorities, and these authorities judged of by certain rules. This is true of the classical works of Greece and Rome. Manuscripts of them have been examined and compared by scholars, whose object was to obtain as pure a text as existing materials afforded. Various editions have been published. The same is the case with the Bible. Providence has left its *words* to the same casualties as the writings of uninspired men; while the great doctrines and duties revealed have been preserved. God has not interposed by miracle, to prevent the occurrence of minor variations in the transcription of copies. He has exercised no more than a *general superintendence* over the written expression of his will."

The pains taken to secure correct editions of the Classics, will warrant similar labors for a correct sacred text. The sources from which criticism draws its materials are,

1. Ancient versions of the Sacred Scriptures.
2. Parallels or repeated passages.
3. Quotations.
4. Manuscripts.
5. Critical conjectures.

There may be difference of opinion in regard to the correctness of this arrangement, as expressive of the relative importance of these sources. Critical conjectures will take the last place, but it admits of question whether the first should be assigned to ancient versions of the Sacred Scriptures. It appears more natural to ascribe to good manuscripts the primary place in settling the text. Each, has, however, its use. They are all important, and the tout ensemble may be looked upon as giving a broad foundation. The author has omitted nothing which is necessary to the Biblical critic. He commences with the Hebrew language, in which a very large part of the Old Testament was written. The solutions of the name "Hebrew" are stated at some length, and the author concludes: "without entering into a discussion of these views and objections, it may be sufficient to mention, that the Hebrew Genealogists explain the name as a patronymic. In this way only could they say, sons of Eber (Genesis 10: 21; Numbers 24: 24). Gesenius himself admits that the Hebrew Genealogists adopt this explanation. Whether they were right, is another question with him. Supposing, as he does, that the history in Genesis is mythical, he differs from the genealogists whose accounts are incorporated with the first book of Moses. But

it is more likely that they were right, than the later Jews, who made the septuagint version, and gave *περάτης*."

The relation of this language to others of a family denominated Shemitic, and the points in which these languages differ from others, particularly the Indio-Germanic, are brought out. It is then stated that the Shemitic family consists of three leading divisions.

"1. The Aramæan primitive dialect, prevailing in the north and northeast, was preserved in two late off-shoots or forms, viz: an eastern one, the Babylonian or Chaldean, and a western, the Syriac. The Sabian, Samaritan and Palmyrene were still later and corrupt off-shoots of the Aramæan stem dialect.

2. The Canaanitish, to which the Hebrew, the Phœnician and its daughter, the Punic, belong.

3. The Arabic, of which the Ethiopic is an older branch." The question has been much mooted, to which of these kindred languages the highest antiquity is to be ascribed. The decisions of the learned have been discordant. The superior antiquity of the Hebrew has had many advocates, and though the number has diminished, there are still some who maintain this view. Our author does not speak very positively, but decidedly inclines to a different opinion. He divides the remains of Hebrew Sacred literature into "two classes, corresponding with two periods in the history of the language. The first epoch embraces the books written before the Babylonish captivity; the second, those which were composed during and after that time. These are the golden and silver ages of the language. The golden age embraces, of historical writings, the Pentateuch, Joshua, Judges, Samuel, Kings, Ruth; of the prophets, Jonah, Hosea, Amos, Joel, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Ezekiel; of the poetical writings, the earlier Psalms, Proverbs, Canticles, and Job.

The third chapter is devoted to the Hebrew characters. On this point it is stated: "The Hebrew character which appears in all existing Hebrew manuscripts and printed books, is not that which was always used. Another character was employed before the present. A change was made in the form of the letters. They were wholly altered from their first condition. How is this known, it may be asked? It is so stated in the Talmuds of Babylon and Jerusalem, as well as in the writings of Origen and Jerome, who learned it, doubtless, from their Rabbinical teachers. From these sources we learn that the Hebrews used before the exile an ancient character, termed

Samaritan, which was exchanged by Ezra after the captivity, for the present character of Assyrian origin."

In the fourth chapter, the subject of the Hebrew vowels is treated. The latest views of Hebrew Grammarians, Gesenius, Ewald, Hupfeld, are presented in considerable detail, and an interesting summary of the most satisfactory explanations is given.

Nothing was here to be expected, beyond what Germany has furnished in its Grammars and Lexicons.

In conclusion, it is said: "The controversies that once agitated the learned world respecting the Hebrew vowel points, are now matters of history. We shall briefly refer to the leading views maintained respecting the vowel signs. 1. Some maintained that the present vowel points are coeval with the consonants, or at least with the times of Ezra and the great synagogue. The great advocates of this opinion were the Jews of the middle age, with the two Buxtorfs, the father in his *Tiberias*, and the son in his treatise entitled, *De punctorum vocalium et accentuum in libris V. T. Origine, antiquitate, et auctoritate*. On the same side were Martini, and the Reformers, Luther, Calvin, &c. Wasmuth, Loescher, Pfeiffer, Carpzof, and many others of note, entertained this view. Buxtorf was opposed by Cappellus, in his celebrated work, "*Arcanum punctuationis revelatum*," Leyden, 1624. This work contains nearly all the arguments against the antiquity of the vowel points which can be urged; and all succeeding writers have borrowed from it.

2. The modern origin of the points was held by Elias Levita, against whom the elder Buxtorf expressed the opposite opinion. Cappell, however, was the first to demonstrate it with irresistible arguments. This learned writer shows that they were late inventions of the Masoretes. At the same time he held that the letters *א ו י* were anciently used by the Hebrews as vowels.

3. Others endeavored to take a middle path. Unwilling to believe in the great antiquity of the present vowel system, in all its compass, and rejecting the idea that the Hebrews had vowel letters, they yet admitted that the ancient Jews had yet a few vowel signs. They assumed the existence of an earlier and simpler vowel system."

The history of the text is pursued at length, in several chapters, and in a way to which no exception can be taken. The writer furnishes the necessary facts, and with sufficient clearness. We must pass over this part of the work without extracting any part of it, and direct our attention to the sources

of criticism as laid down by him. First, we have ancient versions, and amongst them the Septuagint, as the oldest translation, leads off, whose denomination is derived from the *opinion* that it had received the sanction of the Jewish Sanhedrim (seventy-two members) or from the number employed in preparing it. On the question of the origin of this translation, the conflicting views are presented, and the difficulties stated. "Thus, he says, all attempts to ascertain the times when the separate books were rendered into Greek, are nugatory. We only know that the Pentateuch was translated first, and that the rest followed, probably at no distant interval, but not all together. The Greek language became so prevalent, that the pressing wants of the entire Old Testament, in that language, was all the more felt after the Pentateuch came to be perused in it. There seems to have been no great interval between the version of the law, and that of the prophets. In regard to the number of translators, nothing certain can be known. The fable that there were seventy-two, must be rejected. The version itself shows that various hands were employed on it; but how many, is an inexplicable problem. Internal evidence speaks in favor of the Pentateuch having been made by more than one. Exodus, Leviticus, and Deuteronomy, are better and more literally rendered than the other books, Leviticus best of all. Yet there is an uniformity in characteristic renderings, which would lead to the conclusion that the translators did not work independently, or that after the books were done in Greek, some one hand had to do with them all, so as to make them proper parts of one collection."

The value of the different parts of this translation, is given in accordance with the judgment of competent judges. Its relation to the original, of course, is easily determined. The Pentateuch is, on all hands, conceded to be best in its execution. Other parts are more or less successful renderings of the original.

As respects the value of this celebrated version, about which there has been, and yet is, diversity of sentiment, our author thus expresses himself: "But though the Septuagint is, by no means, a faithful or literal version, its merits are considerable. They have been generally acknowledged. It helps us to see the state of the Hebrew text in Egypt, perhaps too, Asia Minor, at the time it was made. Much more does it show *the sense* attached to the original at an early period. Its authors lived nearer the time when Hebrew was a living tongue, and had better opportunities of knowing it. Unhappily, however, what the version is most wanted for—critical use—it fails

very much to supply. It shows, indeed, a *form* of the original text; but we hesitate to adopt it in most instances, as the *original form*, where it differs from the Masoretic. Its value therefore, is least where it is most required. *We can understand* the language without it, especially in the present day; but it does not help towards the *emendation of the text* as much as is desirable. The free character of the version, and the liberties which the translators took with the text, are serious deductions from its *critical* importance. Its numerous errors and imperfections suggest caution in its application to the restoration of the original text. Since the majority of, if not all the translators were not fully competent for their task, it must be employed with discrimination. Assistance in criticism has doubtless been derived from it; and more yet will be rendered. We do not think that its internal value is commensurate with the reputation it has had. The extravagant praises pronounced upon it, will be lessened by the study of its genius and character. It is very far from being a *good*, much less an excellent translation. But the reading of it cannot be dispensed with." The Greek translations of Aquila, Theodotion, and Symmachus are, it is stated, "better executed than the Septuagint. They were more faithful to the original, and avoided the resolution of tropes, which is so common in the Alexandrine. And they often agree in opposition to it."

We come next to the Targums, or Chaldee paraphrases. The origin of these versions is examined, and the conflicting views of Hengstenberg and Hävernicks, on the one side, and Gesenius and De Wette on the other, are examined, and the opinion expressed, "that soon after Ezra, a few oral explanations in Chaldee, were added by the public interpreter to the Sabbath lessons taken from the law and prophets. The Hebrew Scriptures were accompanied by occasional glosses or paraphrases in Chaldee." "Oral gave rise to *written* explanations, the necessity for the latter presenting itself the more strongly when the extempore translator was not allowed full scope. It was gradually perceived that the surest and best method of giving the meaning, was by a regular and written version."

"We believe that the oldest Targums extant, must be dated as early at least as the birth of Christ; but whether others preceded them which are now lost, must be left undetermined. We incline to the opinion that there were such, a century before the Christian era, not in Palestine, but among the Babylonian Jews. The latter would have them before the Palestinian Jews. They would require them sooner. They lost

the Hebrew before their brethren in Palestine." After an account of the different Targums, the conclusion at which the author arrives is, that their use in criticism is small, with the exception of Onkelos and Jonathan. "They follow the Masoretic text. It is not denied that they contain some readings different from those now current; and that they appear to have been altered here and there. The manuscripts of them also vary considerably. But though they might be more skillfully and correctly edited, it is not likely that the text would differ much from what has been already printed. They may be advantageously used in suggesting readings of some importance and value."

Passing over what is said in regard to the Samaritan Pentateuch, "the use of which cannot be great, apart from the Samaritan text," we come to the Peshito or old Syriac version. The first point introduced is the modes of writing in Syriac books. "The most ancient character is the Estrangelo, i. e., the large character used in writing out copies of the *Gospel*." Although J. D. Michaelis and Adler have given another derivation, the author thinks Asseman was right in referring it to the Greek *στρογγύλος*, round.

"After the eighth century, the character called Nestorian, or more properly Chaldean, as Asseman and Wiseman term it, was introduced. It is like Estrangelo, but *smaller*. The character usually employed in our printed books is called simple. This is the smallest." The version of the Old and New Testaments, commonly called the old Syriac or Peshito, derives its name from a Chaldee word, which means simple, single, that is, "expressing the sense of the words in opposition to midrashim or allegorical interpretations." As respects the time when this version was made, there seems to be no certainty. Very different views have been entertained. Some of the Syrians ascribe to it a very high antiquity. Ephraim, the Syrian, who lived in the fourth century, first refers to it. The opinion of Bar Hebraeus and Jacob of Edessa, that it was made in the days of Thaddeus the apostle and Abgarus king of Osrhoene, substantially adopted by Hävernicks, is not received by our author. He thinks it was probably made about the middle of the second century. Whether the translator of the Old Testament was a Jew or a Christian, has been debated; "Simon believed that he was a Jew, Dathe, that he was a Jewish Christian. The author decides in favor of a Christian. Differing from others, particularly Eichhorn, he ascribes the translation of the Old Testament to one person.

Although this translation was made from the original Hebrew, and is considered the most faithful of all ancient translations, it is supposed that the translator made use, both of the Septuagint and the Targums. "The text lying at the basis of the version, is substantially the Masoretic one. But it departs from it in many cases, and exhibits better readings. Not that these deviations should be always adopted; for they are often inferior to the Masoretic readings. Care should be taken, not to convert the mistakes of the translator into various readings, or to suppose the existence of variations, when there are none. A cautious and diligent examination of the version, will supply some readings superior to the Masoretic, but not so many as the extent and antiquity of the version might lead one to suppose."

The different Arabic translations are enumerated and described, and then follows an account of the Latin translations. Here we have the opinions which prevail in regard to the old Latin translation, and a minute account of the labors of Jerome, the result of which was the version so highly esteemed by the Papists. "This version, it is stated, unduly commended by Romanists, was unjustly depreciated by many of the older Protestants. Few competent critics will hesitate to admit its value. It is a very ancient witness of the text at an early period, as well as of the sense in which it was understood. But it has unfortunately descended to us in a very imperfect state. It has been so much corrupted by various causes, that criticism cannot restore it to its pristine state. There is no ancient document that more needs revision. It ought, therefore, to be examined and corrected from all ancient sources now available; so that Jerome's own may be separated from later readings. "The text of the Vulgate agrees generally with the Masoretic Hebrew. This was to be expected from the Jewish preceptors of Jerome. In most cases, too, the marginal Jewish readings have been followed, in preference to the textual, as is done by the Jews themselves. At present it must be used with great caution in correcting the Old Testament text. In some places the collations of Kennicott and De Rossi have confirmed its readings; but it would be a hazardous step to admit a reading into the text, on the sole authority of the document. The version, however, like most others, is of far more use in an *exegetical* than a philological view."

The remainder of volume first, is taken up with "remarks on ancient versions generally, and their application to criticism,"

and it will not be difficult, after the extracts we have given, to determine how far they are valuable to a Biblical critic. Very judiciously the proper use of them is indicated. "Parallel passages" follow, divided into, 1. Historical. 2. Laws, poems or odes and oracles which appear twice. 3. Sentiments, propositions, proverbs, &c., which are repeated. Much discrimination is displayed in the investigation of the subject of parallels, and important guides to a correct use of them, is given.

Quotations from the Old Testament in the new, and quotations from the Rabbinical writers follow. The quotations from the Old Testament in the new, having been generally made from the Septuagint, cannot be of much use in emending the Hebrew text. The subject is well handled, and errors are pointed out which have occurred in the use of quotations. In regard to the Talmud, and other Rabbinical writings, they are said not to be important as sources of various readings, and of emendations. We next have Hebrew manuscripts, which are treated at considerable length, and all the necessary information given in regard to them. Critical conjecture closes the list of sources for the purpose of emending the sacred text. It is said, on this point, "There is no doubt that critical conjecture should be resorted to very sparingly. The most stringent necessity can alone justify it. Wherever there is but *one copy* of an ancient work, conjecture is indispensable, because no copy can ordinarily be transcribed without mistake, and whatever errors are committed, must unavoidably be propagated in all transcripts taken from the copy. Even where there may be several manuscripts, all copied from one and the same, the necessity for conjecture remains, because they are merely equivalent to a single copy. This holds good with respect to some heathen writings, where conjecture must be employed. In proportion to the number of external copies, and the materials of external evidence, does the necessity for conjecture decrease.

A chapter is devoted to the application of the various sources of criticism, and the following rules are laid down as the simplest and most correct which have occurred to the author:

1. A reading found in all critical documents, is commonly the right or original one.

2. When the Masoretic text deviates from the other critical documents, and when these documents agree in their testimony quite independently of one another, the reading of the latter is preferable.

3. If the documents disagree in testimony, the usual reading of the Masoretic text should be preferred, even though a

majority of the Hebrew manuscripts collated, cannot be quoted in its favor.

4. A reading found in the Masoretic text alone, or in the sources of evidence alone, independently of the Masoretic text, is suspicious.

5. If the manuscripts of the original text disagree with one another, *number* does not give the greater weight, but other things, such as age, country, &c., aided by internal grounds.

6. The more difficult reading is generally preferable to the easier one.

7. A reading more consonant with the context, with the design and style of the writer, and with the parallelism in prophetic and poetical books, is preferable.

8. Every reading *apparently* false, vicious, absurd, containing a contradiction, is not on that account *actually* incorrect.

9. It is possible that a reading which has no more than one or two witnesses in its favor, if intrinsically good, may be adopted.

10. It is possible that in some places the true reading may be preserved in none of the sources. If there be strong reasons for thinking so, critical conjecture should be resorted to."

The volume closes with the examination of various passages illustrative of principles, and adapted to show the skill of the critic. We leave untouched, for the present, the volume on the New Testament, simply stating that it is in no respect inferior to the other. A work of this kind was a desideratum in our language, and we think it will afford the highest satisfaction to all competent judges. Horne contains much valuable matter, and he has rendered, and is yet rendering, much service, but in the work of Dr. Davidson we have more learning, more judgment, and much greater skill in classifying his materials. We recommend the book to all who pursue critical studies, and we know no reason why every clergyman, as well as layman, prepared by education, should not pursue them, to avail themselves of the labors of the able and industrious author of these volumes.

ARTICLE VI.

The New Testament ; or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A literal Translation from the Syriac Peshito Version. By James Murdock, D. D. New York: Published by Standford and Swords, No. 187 Broadway.—1852.

* THE Syriac translation of the New Testament (the Peshito) has long been regarded by eminent scholars as occupying the very highest place amongst versions of the New Testament Canon. Its antiquity and its excellence, render it in various ways useful, both to the critic and the expositor. Many, doubtless, who have been made acquainted with the views entertained of it by competent judges, who have found one and another praising it in no measured terms, have, in the want of ability to read it in the original, desired to see it rendered accurately into the vernacular idiom. Some have been led, by the praises which they have heard, or read, to undertake the acquisition of the language itself in which it is contained. The fact that the Syriac is cognate with the Hebrew, renders the mastery of the former, to a sufficient extent to read the Peshito, no very difficult task.

No one who has been seduced into such an excursion, has pronounced maledictions upon his seducer, or lamented deeply the folly into which he was conducted. The remuneration, in all cases, is admitted to be most ample. Believing, as we do, that a thorough knowledge of Hebrew is essential to a theologian, and that no one can be regarded, in the highest sense, as a divine, who has not threaded its mazes: we think, too, that it ought to be regarded as proper not to be contented with Shemitic acquisitions, till we can add to the Hebrew some of the sister dialects; an especial fancy have we for the one which is designated the West Aramæan. The translations (Peshito) into this language of the Old Testament and the New, are of the very highest value. Jahn (Romanist), in his Introduction to the Old Testament, says of the Old Testament version, "the Syriac version, which is called (Peshito, (i. e. simple,) is carried back by the Syrians, sometimes to the age of Solomon, sometimes to the overthrow of the kingdom of Israel, and sometimes to the days of Thaddeus the apostle. All that is certain respecting it is, that about the middle of the fourth century, it was cited by Ephraem the Syrian (who died A. D.

379), as widely circulated and well known to everybody: it must, therefore, be much older than his time, and perhaps belongs to the second century. This conjecture is the more probable, as that century may almost be called the age of versions, and as the Syrian church was then in a very flourishing state, had at Edessa a church built after the model of the temple at Jerusalem, it would have been without a translation of the Old Testament, the reading of which in the churches had been introduced by the apostles. That it is derived immediately from the Hebrew text, is proved by many readings, which can only be explained from the Hebrew: yet it manifests some affinity with the Alexandrine version, partly because the translator or translators have occasionally consulted that version, and partly because the Syrians have corrected their version very greatly by the Alexandrine. The translation is exceedingly good, yet not equal in every book; the manner of translating is different in the Pentateuch from that in Chronicles; and in Ecclesiastes and Canticles, as well as in the first chapter of Genesis, some Chaldaisms occur: hence the version seems to have been the work of more than one author."

Dr. Davidson expresses, in his *Biblical Criticism*, a most favorable judgment of this version.

Our business now is with the New Testament, the translation of which, by Dr. Murdock, is before us. Of this translation we design to give some account. Dr. Murdock is well known as the translator of Mosheim's *Church History*, to which he has made extensive and important additions. When well advanced in life, he undertook the study of Syriac, and the translation of the Syriac New Testament into English. He says, "to extend his own long cherished but scanty knowledge of the Syriac language, he commenced reading the Peshito Syriac New Testament in January, 1845, and at every step he found increasing delight. The artless simplicity, directness, and transparency of the style, the propriety and beauty of the conceptions of Christ and his followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue, the pleasing thought that the words were, probably, in great part, the very terms which the Savior and his apostles actually uttered in their discourses and conversations, and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention, and hold the mind spell-bound to the book. Such exquisite pleasure the writer longed to have others share with him; but as few persons, even among the clergy, have either leisure or facilities for acquiring the Syriac language, he

soon came to the conclusion, that he could do nothing better than first read the book carefully through, and then give a literal and exact translation of it. Accordingly, he furnished himself with several of the best editions of the book, and the best Syriac lexicons and grammars, and commenced his translation early in August, 1845, and completed it on the 16th of June, 1846. This is briefly the history of the work here presented to the public."

Whilst prepared to sympathize, to some extent, with the feelings expressed in the extract by the venerable translator, we think that another view might be taken of his experience. Here is a Septuagenarian, who undertakes and achieves a great task; ought younger men, whilst very ready to praise him for his translation, and to use it too, to be satisfied with that translation? We are satisfied that, without any disparagement of it, it will not thrill the spirit as did those words, it may be, the *ipsissima verba* of our great teacher, the translator. Let younger ministers, and young men aspire to a familiarity with the original. Why not? All the young, who are educated in our theological seminaries, study Hebrew. Why should they not subsequently add Syriac and other cognate dialects? The attention of the christian world has been called to Syriac literature, and a new impulse is giving to it by the recent publication of Dr. Burgess entitled, "Select Metrical Hymns and Homilies of Ephraem Syrus, translated from the original Syriac, with an introduction, and historical and philological notes." This publication is noticed with high approbation in *Kitto's Journal of Sacred Literature*, July 1853, and in a recent number of the *North British Review*.

But we must proceed. The translator further states, "that he continued to revise and correct; and for the sake of improving it, as he found opportunity, he pursued the study of the Syriac language and literature, for more than four years." He then published it. The preface gives an account of the editions from which his translation was made, and the helps of which he availed himself. No fault can be found with the text which he used, or the books which he called to his assistance. The principles adopted in this translation were:

"(1) To translate, as literally as possible, in consistence with idiomatic and perspicuous English.

(2) To use Saxon Phraseology in preference to Latin, as better according with the spirit of the Peshito original.

(3) To adopt the obsolescent and solemn style of the English Bible, e. g. thou speakest, he speaketh, ye speak, instead

of you speak, he speaks, &c., as more seemly for this holy book.

(4) To write the proper names of persons and places which are mentioned in the Old Testament, as they are written in our English Old Testament, and those which occur only in the New Testament, as they are written in the English New Testament.

(5) In general, to avoid using technical theological terms, when good substitutes could be found, in order to call away attention from the word to the thing.

(6) To translate idiomatic phrases not fully naturalized in the English language, by equivalent English phrases, and not to transfer them in their foreign costume."

At the close of the work we have, Appendix 1. Distribution of the Syriac New Testament into lessons, as read in the public worship. Appendix 2. The Syriac translation of the Scriptures. This last contains an extended account of the different Syriac versions of the Bible, their value, manuscripts, editions, &c., and is a very valuable resumé of the entire subject. We will now present some specimens of the translation, and express our judgment in regard to it.

Matthew 5 : 1, 5. And when Jesus saw the multitude, he ascended a hill ; and when he was seated, his disciples drew near him ; (2) and he opened his mouth, and taught them, and said ; (3) blessed are the poor in spirit : for the kingdom of heaven is theirs ! (4) Blessed are the mourners : for they shall be comforted ! (5) Blessed are the meek : for they shall inherit the earth.

Matthew 13 : 31-33. (31) Another similitude proposed he to them, and said : The kingdom of heaven is like to a kernel of mustard seed, which a man took and sowed in his field. (32) And this is the least of all seeds ; but when it is grown, it is greater than all the herbs, and becometh a tree, so that a bird of heaven may come and nestle in its branches. (33) Another similitude spake he to them : The kingdom of heaven is like the leaven, which a woman took and buried in three measures of meal, until the whole fermented.

1 Cor. 13 : "If I could speak in every tongue of men, and in that of angels, and there should be no love in me, I should be like brass that resoundeth, or the cymbal that maketh a noise. (2) And if there should be in me (the gift of) prophecy, and I should understand all the mysteries, and every science ; and if there should be in me all faith, so that I could move mountains, and love should not be in me, I should be nothing. (3) And if I should feed out to the destitute all I

possess; and if I should give my body to be burned; and there should be no love in me, I gain nothing. (4) Love is long suffering, and is kind; love is not envious; love is not boisterous; and is not inflated; (5) and doth nothing that causeth shame; and seeketh not her own; is not passionate; and thinketh no evil; (6) rejoiceth not in iniquity, but rejoiceth in the truth; (7) beareth all things, believeth all things, hopeth all and endureth all. (8) Love will never cease. But prophesyings will end; and tongues will be silent; and knowledge will vanish. (9) For we know but partially, (mar. a little of much) and we prophesy but partially. (10) But when completeness shall come, then that which is partial will vanish away. (11) When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child: but when I became a man, I laid aside the things of childhood. (12) And now we see, as by a mirror, in similitude, but then face to face: now I know partially; but then shall I know, just as I am known. (13) For those three things are abiding, faith, and hope and love; but the greatest of these is love."

We suppose that the translation has been made with reasonable accuracy, and will adequately satisfy those who desire to know how this most lauded Syriac version has rendered the original.

For any practical or devotional purpose, it will not, we presume, be considered superior to our English version. The German reads for devotion Luther, his translation he prefers to all others, though they may be superior, for the heart. The readers of the English Bible have the same feeling, and therefore we cannot suppose that Dr. Murdock's version of a version, however celebrated, and after all its celebrity, it is surpassed by more modern versions, will supersede our common English translation. It will no doubt be in demand to gratify the curiosity of the more learned. It will be employed in proof of the correctness of other versions, in cases of dispute. It will, it has already, be made subservient to the exhibition of a more literal sense, and expression of a more delicate shade of thought, than the English New Testament. It will serve to stimulate to the acquisition of the Syriac language. It will be used to assist the beginner in the acquisition of the language. Meeting all these wants, the translator has not toiled for nought, and will obtain the reward for which he looked.

ARTICLE VII.

THE ELEMENTS OF INDIVIDUAL SPIRITUAL LIFE AND DEVELOPMENT. THE ELEMENTS OF THE CHURCH'S VITALITY AND POWER.*

By the Rev. B. Sadler, A. M., Middletown, Pa.

ALL religion is first subjective, then objective. It has its inward life and development, before it ever assumes an outward form. This proposition is true of even the Great Author of all religion. The written revelation, which he has given of himself, in the Scriptures of truth, is but the exact transcript of the heart and mind of Jehovah, as far as he has seen good to reveal himself. The living revelation, which he made of himself in the person of Jesus Christ, was God manifest in the flesh; certainly not God in form, but God in soul. Written revelation and the life of Christ are, therefore, but the objective forms of the subjective God. In the language of one of our own number, "The Spirit (God) is incarnate in the word, as the Son was incarnate in Christ. There is a deep significance in the fact, that the title of "the Word" is given both to Christ, the revealer, and to the Bible, the revelation of God."

In the creature the same truth holds good. "Behold, says Christ, the kingdom of God is within you;" there is its source, its life, its power. Accordingly, the inner development of truth will always give law to its outward life and teachings. Man never loses his individuality, under the renewing, moulding influences of the Spirit of God. The child is not only father of the man, but, if saved, of the angel.

Seeking for the verification of this proposition, we assert, that the prominent Apostles were exponents of different elements of truth and experience. These differences were derived from their own souls, and had been produced by previous habits, education and nationality. Truth is one, absolute and fixed, as He, "with whom there is no variableness neither shadow of turning." Nevertheless, souls have their different angles of vision. The inspiring Spirit of God poured the truth into the minds of the Apostles; when it came forth again, it was modified by the individuality of each. It pos-

* Intended to have been delivered, in substance, at the last anniversary of the Alumni of the Theological Seminary, at Gettysburg.

sesses unity, because God, its author, is One; it possesses variety, because even its media of transmission are various, because John was not Peter, and Peter was not Paul. It took four evangelists to give us a faithful record of the Savior's life and teachings; so too, we could not spare a single Epistle from the canon. It would make the New Testament an imperfect book, and Christianity an imperfect system. The united subjectivity of the teachings of all the Apostles, furnishes us with a complete picture of what christian man should be. Neander, in his "Planting and Training of the Church," remarks: "The doctrine of Christ was not given as a rigid, dead letter, in one determinate form of human character, but it was announced as the word of spirit and of life with a living flexibility and variety, by men enlightened by the Divine Spirit, who received and appropriated it in a living manner, in accordance with their various constitutional qualities, and the difference of their course of life and education. This difference served to manifest the living unity, the riches and the depth of the christian spirit in the manifoldness of the forms of conception, which unintentionally illustrated each other, and supplied their mutual deficiencies."

Accordingly, Paul, the theologian of the Apostolic church, presents, as the prominent theme of his revelation, justification by faith in a crucified Savior. His epistles abound with it, and the reason is found in his individual apprehension of Christ and his truth, as recorded in the epistle to the Philippians. The Apostle Peter's great idea, in his epistles, appears to be the development of the Christian in piety and grace, enforcing his instructions by reference to the motives of eternity. The subjectivity which led to his choice of theme, may have been the product of the combined question and command of his Master, "Simon, son of Jonas, lovest thou me? Feed my sheep." The Apostle James develops nearly the same phase of truth, without the enforcing motive. We do not know enough of his earlier experience to warrant a surmise as to the reasons for his peculiar choice. The beloved disciple is the exponent of the three great ideas, conveyed by the words, Life, Light, Love. He incarnates this trinity in forms of beauty on almost every page of his gospel and epistles. Life, flowing from communion with God, light the holy product of this life; these combined fill the heart's fountains, and its issues are love to God and man. It is easy to know whence the disciple, that leaned upon Jesus' bosom, derived his subjectivity.

Let us proceed a step further. As the revelation of God is modified, and has a human element infused into it, by being transmitted through the human, though inspired pens of the Apostles; so this revelation is still further modified by those that receive it. The hearers of the word infuse their individuality into it, as well as the revealers, with this difference, that at this point that individuality becomes mixed with sin. The authors of the Bible were preserved from actual error, because inspired; the receivers are not, to any absolute extent, even when taught of God, and when they spiritually apprehend the things of the Spirit of God. Accordingly, errors abounded, even in the Apostolic church; errors grave and vital. The epistles of Paul and Peter, James and John, and Jude, all prove it. The word Anathema was not invented by the Council of Trent, nor by the authors of the Book of Concord. The seven churches of Asia Minor at once prove how human subjectivity modifies truth, and, from its inherent frailty, introduces error. The one thing which the Lord had against them was different in every case.

Subjective influences have always modified the objective teachings of the church. Every heresiarch, that has given name to a sect, whether of ancient or modern date, incontestably proves it, and a full knowledge of the man, will elucidate his system. Nor has the collective individuality, that has framed the decrees of general councils, always been more removed from the infusion of error. The Council of Nice is a memorable instance, at one time lacking but few votes of committing itself to the Arian heresy. The Confessors, Synods and Councils of modern days, all having an imperfect individuality intermixed with their labors and teachings, have not been able to frame infallible creeds. There is not the denomination in Christendom, that, at the present day, yields an unanimous ex animo assent to the creed adopted by its founders; infallible Rome not excepted. From these general principles and data we are prepared for an important practical inference: a perfect church or denomination does not exist on earth, perfect in all its teachings of doctrinal truth, perfect in practice and the cultivation of Christian graces, perfect in its organization and all its features. The Christianity of to-day without change or development, is evidently not to be the Christianity of the Millenium. Every prophecy or promise that tells of the church's ultimate glory, unity and triumph, belies it.

We regard the point as established, that the carnal subjectivity of man has hitherto forbidden that the church, in doctrine

and practice, should have attained perfection. We proceed to a second proposition, that will lead us to our proper theme: the church has a capacity for development and greater perfection, because carnal human nature has such a capacity. If the Christianity of the present is not all it will be, it is more than it has been. The cause of the church of God has been onward. We have no hesitation in saying, that the elevating and ameliorating influences of Christianity have been more signally displayed, within the past century, than even in the Apostolic age, viewing the church, not through its leaders, but in its membership. Such is the constitution of divine truth and ordinances, that their proper use always secures an increase of light and strength. The promises of the Holy Book are, "Then shall ye know, if ye follow on to know the Lord;" "They that wait upon the Lord shall renew their strength." These promises are as good for the church collectively, as for the individual singly. The elevation of individuals is the elevation of the church. We have never yet been able to discover the whereabouts of that thing called organic Christianity, which could and would exist independently of the church's faith and practice, and even if, for the time being, there should not be a believer on earth. The church is but the individual multiplied, and if there were no believers, there would be no church. This is the Bible theory of the church. "The kingdom of God is within you," says Christ. The Apostle writes to "the church of God which is at Corinth," and, proceeding to define it, adds, "to them that are sanctified in Christ Jesus, called to be saints." And again: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In other words, these passages demand spiritual attainments, as requisites to a participation in the kingdom of God, and, if not found there it has no existence. The Apostle James, and the author of the epistle to the Hebrews, use the word *συναγωγή* in speaking of the public meetings of the church, but, when the church herself is to be designated, all the authors of the New Testament uniformly use the word *ἐκκλησία*, because the primary idea of the church is that of the assemblage of the called, or elect, or chosen. This same idea has been engrafted upon language itself, our modern words church, kirk, Kirche (Kirche), and those employed in the language of the North, all display it in their roots and derivation. This idea is in harmony with the teachings of our standards, only when the visible church is in question, limitations are sometimes made, for which we can find no authority. We, of course, do not deny that the church must

have her visible form. She is the body of Christ, and the very idea of a body requires visibility and form. But, on the other hand, the visible church is a lie, and her members thieves and robbers, striving to enter the fold by some other way, just as soon as she has no invisible existence. Accordingly, the greater the number of truly converted and pious hearts a church may enclose, the more appropriate and deserved the name. The church has had her periods when sin appeared to have sovereign sway, and dark night seemed to settle over her, yet viewed, not by centuries, but as an unbroken whole, she has been increasing the number of the elect, and thereby elevating herself. One age followed on to know the Lord, and waited upon him, and gave its knowledge and strength to the next; that age, in turn, did the same, and left an increased legacy to its successor. The course has been repeated to our own day. We possess the accumulated light and strength of eighteen centuries, and, if we see not, it is because we refuse to use that light, and, if we are weak, it is because we superciliously reject that strength. The church of the present cannot separate herself from the church of the past. If she pretends to do it, she is dishonest; she steals her light and strength, and gives no due credit to the source and fountain. Radicalism is folly, or something worse. The very study of dogmatic theology is incomplete, without a complete course of church history.

Yet bound to the past as the church is, she would be untrue to her trust, if she refused to wait upon the Lord and renew her strength, or to follow on, in her turn, and know the Lord, and thus, by living for her own day and generation, live for the next. Every age should be a testator, and to become such, the church must strive to multiply converts, reform individual and public morals, and establish the principles of divine truth upon still firmer foundations. Vast is the work the past has done for the present. She spent sixteen centuries in defining what is fundamental to a saving faith. The Reformation settled that question forever, and henceforth the battle between fundamental truth and error will be fought in a circle, always ending with that era. It will perhaps take some ages to come to define what is not fundamental. It requires the combined faith and holiness of each generation, to elucidate new truths, and enforce old ones, to establish principles and perfect holiness. Let us not, for a moment, be suspected of believing, that the church is a living fountain of truth, that is constantly to pour forth new revelations. The Apocalyptic curse forbids the thought. But the Holy Ghost does dwell in the church, as the soul in the body, for, says the Apostle, "There is one

body and one Spirit;" yet not to speak of himself, not to reveal new truth; only to guide into all truth, and to bring to remembrance what Christ hath spoken. But again, as the Holy Ghost dwells in the church, only because first in the hearts of individual Christians, it is the aggregate faith and practice of her connected membership, that are to present a kind of living commentary upon truths and principles already revealed. There is more in the Bible than has ever been gotten out of it, yet every age of the church will, through the spirituality of its members, add to our knowledge. We hold experimental piety, and holy living, and fervent praying to be teachers of orthodox faith and practice. Facts prove that such has been the case. Through the light-giving, ameliorating influences of Christianity, the institution of slavery once fell, and it will fall again through the same influences. The dark ages tolerated man stealing and religious wars; this age forbids the one, as piracy, and refuses to fight for heaven with weapons forged in hell. Before the Reformation there were missionaries. Charlemagne drove a body of Saxons into a river at the sword's point, and priests of Rome sprinkled water over them; they came out baptized Pagans, as ready to sacrifice to Woden as ever, though they were called Christians. The Teutonic knights converted Prussia. Shades of Brainard and Schwarz, what missionaries! Spiritual missions are the product of a purer Christianity. The Sabbath is restored to its sanctity, in sentiment at least, and that is an onward step the Reformation did not take. The world is changing its views on the subject of war, and the gospel of the meek and lowly Jesus, always the same, but constantly better apprehended, is the cause. "Go forward," is yet the church's law as much as the individual's. If the soul's heaven is Canaan, that of the church is the Millenium. She has not yet reached it, and until she does, God's Providence urges her onward. The church has a capacity for development, but we repeat it again, it will only be by converting souls, and living close to God, that she will secure it. Then and thus, the process will be in the order of the individual, then the church. Spiritual and holy members will develop a spiritual and holy church, and vice versa; alternating as cause and effect. Both will unfold their life and strength in the order, "first the blade, then the ear, after that the full corn in the ear." Such a church will be like a vast heart, that has its auricle and ventricle. She will receive life from the faith and holiness of her existing members, and distribute it in turn to those that are unsanctified.

We are now prepared for our final deduction. We have proved that the carnal subjectivity of man has been the source of the church's imperfection; that there is a capacity in man to be developed, and such development, in its turn, exalts the church; now we assert, that precisely those elements of truth, and phases of doctrine, and practical usages that will make the holiest Christian, are the elements, and doctrines, and usages that will give the church the highest sanctity and most eminent success. We shall make choice of but three illustrations, a doctrine, a fruit of the Spirit, and a practical usage.

Among doctrines, we name justification by faith, as the great fundamental of fundamentals that will best sanctify a soul and exalt a church. It individualizes man, that is, makes piety a subject of personal concern with every individual. Its antecedent is the charge against every sinner, "Thou art the man," its influence in the heart is to produce a painful conviction of the fact. Its offer of life is conveyed in the use of the personal pronoun, "*He* that believeth shall be saved." It humbles; it first presents a view of sin, then a view of the cross; both humble, the one with remorse, the other with grief. Humility puts the heart in the best possible condition to receive the fulness of Christ. It makes the heart an empty reservoir, God fills it. Another effect of this great truth is, to produce gratitude for the inconceivable sacrifice that rendered deliverance from the thralldom and condemnation of sin possible, and few are the principles that more powerfully tend to develop faithfulness and zeal, than gratitude. Finally, it places man in the most ennobling relations to the Deity. God becomes Father, the justified sinner a child, Christ a brother and friend, and the relation is mutual. True to human nature, John proclaims, "he that hath this hope in him" (which flows from sonship with God) "purifieth himself even as he is pure." The Holy Spirit becomes an indwelling guest and witness, the believer's soul his temple and home. All these effects exalt individual men in holiness, zeal and devotion. We shall presently trace the effect of this same doctrine in the history of the church.

Among the dispositions that elevate individual men to the highest efficiency and most attractive piety, is that of a practical love to men, flowing, of course, from love to God. The Christian world has not yet learned all that is contained in that holy word love, the greatest of those graces that abide even in heaven. It is that feeling that makes men most akin to God and Christ. It fulfills the second part of the angel's song, it brings peace to the earth, and scatters good will among

men. It breaks down that intense selfishness in human nature, that would make men live to themselves, careless of the wants and woes of others. It puts man in harmony with bountiful nature, and makes him shine forth cheerfulness like the sun, and distil blessings like the rain and the dew, and yield bread for the hungry like the earth. It puts him in harmony with angels, it gives him rejoicings over the repentant sinner and, what angels may not have, tears for the obdurate. If, in James' view, "pure religion and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction," it is because love is its essence. It is the foundation of all zeal, it makes missionaries, and stimulates prayer, and has made men rather seek than shun the martyr's crown. It is the only thing that can give value to the golden rule. The Apostle's enumeration of its effects in the first epistle to the Corinthians, is too familiar to require quotation. In short, it makes men live for God, and therefore to God. To be godlike in action, makes us godlike in disposition. The heart emits nothing good that returns not again in blessing. Love's prayers come back to the soul, returning as it were from heaven, whither they had been sent on others behalf, with heaven's grace upon them. Love's gifts are loans to the Lord, they bear more than compound interest to the giver. The sower always becomes a reaper, and he that watereth is watered again. We shall hereafter be able to show that this disposition has been a source of blessing and success to the church.

Among the practical usages that best develop the model Christian, and will aid in making a model church, we name the early, continuous and faithful training of the youthful heart and mind, in the family, and school, and church. As false as the father of lies is that system of religion, that would leave the children of the church and land to grow up like the wild asses colt, until mature years, and then, for the first time, seek their conversion. Children were never meant to be colts, they should need no breaking. Sanctification from the cradle should be the great idea of Christian parents. It is God's idea. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." We have infinitely more faith in the exorcising of the devil from the heart of an infant through baptism, rendered more than the baptism of water by the prayers and labors of pious parents and pastors, than in

casting him out in mature years. The usage we commend preoccupies the heart for God. A preacher whose sermons have been read for nearly three thousand years, exhorts: "Train up a child in the way he should go, and when he is old, he will not depart from it." The impressions of early youth are lasting, and if of a saving character, will never be otherwise than saving. The education of an immortal creature should proceed in the order of the heart first, and then the mind. Christians of soundest, firmest principles, are the product of the vows at the baptismal font, of the mother's smile, and voice, and prayer, the family altar, the Christian school and catechetical class. God's idea of Christian education, as unfolded in the scriptures of truth, is to commence with the birth and end with the death of every individual. Such a course will make saints after God's own heart. We shall be able to show that, where this idea has entered into the culture of the church, there has she flourished.

We have asserted that the doctrine of justification by faith, the disposition of practical love to man, and the practice of educating the youthful heart and mind for God, are among the most potent influences in producing disciples, eminent for steady faith, and symmetrical and attractive holiness. We have refrained from offering proof drawn from the biographies of the world's model men and moral gems, supposing that the assertion would pass unquestioned. The part of our task that remains unfinished is, to show that these identical elements have been, and will be, the sources of the church's prosperity and strength. Our references will be, first, to the history of the church in general, and then, more particularly, to the state of the great denominations of the present day.

The Apostolic age had its Paul, and that fact at once testifies to the faithfulness with which the doctrine of justification by faith was preached. The prevalence of the idea of a holy practical love to man, is evident from such testimony as the following: "And all that believed had all things common. And sold their possessions and goods, and parted them to all men, as every man had need." "Neither said any of them that aught of the things which he possessed was his own." Part of the religious duty of the disciples, on every Lord's day, was to lay their gifts for the poor upon the altar, as God had prospered them. The systematic provision made for widows and the poor, led to the establishment of the order of deacons. In addition to this provision, doubtless the church had more than one Dorcas. Collections were taken, at an early date, in

the newly planted churches abroad, for the relief of the poor saints in Jerusalem. Paul was at times a Home Missionary, receiving pay from churches he did not serve, whilst ministering to others. The whole church, male and female, was what it ought to be now, a Home and Foreign Missionary Society, in its gifts and labors. There was not the same room for the employment of our third great formative principle in producing holy Christians and a zealous church; the converts of the first age of the church being mostly adults. And yet the feeding of the lambs was not neglected, and Timothy was doubtless not the only case of that hereditary faith, that was transmitted through his grandmother, Lois, and his mother Eunice, nor was he the only one who from a child had known the scriptures. The order of catechumens was early established, and whilst it included those who were lambs of the fold, though of adult age, there is no evidence that it excluded those who were lambs in years.

The existence of the two great principles of a church's vitality and success are beyond dispute. As little doubt exists as to her prosperity and growth in that age. Paul, preaching the justifying righteousness of Christ, planted Christianity from Jerusalem to Spain. Potent for good was the devotion to the bodies as well as souls of men, which characterized that era as one of holy love. Justin Martyr testifies to the effects of the meek love of the early Christians upon their heathen neighbors. Tertullian quotes, what he calls the common remark of the heathen about them, "See how they love one another," and then adds, "This seems so extraordinary to them because they are used to hate one another. See how among the Christians, one is ready to die for the others; this seems so wonderful to them, because they themselves are far more ready to murder one another." Whilst this brotherly union excited the suspicions of the authorities, the testimony is distinct that the effect was most happy on the popular mind.

The church of the middle ages is notorious for her extensive defection from the simplicity of the gospel; and yet, whatever measure of life and genuine prosperity she enjoyed, may be traced to the partial retention of the elements of vitality we are illustrating. The preservation of the doctrine of justification by faith, sustained life in the Waldensian and other smaller branches of the church. In the Roman Catholic church this truth had been gradually obscured by human traditions and additions, but never formally denied. The Pope may be an Antichrist, but not his church. She has added to this simple truth, the doctrine of works, the invocation of the

Virgin and of saints as aids to Christ as Mediator, but withal has not excluded him from her system. Accordingly, multitudes in her communion found the truth, though hidden beneath such a mighty mass of error. Memory at once calls up the names of teachers and confessors that made Christ first in their faith, and only retained Rome's errors in obedience to the law of habit, and force of education. Doubtless among the masses, every land and age had its seven thousand hidden ones, that had not bowed the knee to Baal, and the number of those that found life in this communion, was doubtless large. We are to remember that souls are taught by God's Spirit, as well as by creeds and catechisms. That Spirit, seizing hold upon the truth conveyed in the Credo, or Agnus Dei, or Confiteor, taught souls to trust, at least in the dying hour, simply in Christ. The church presented the contrast of visible corruption and, measurably, of invisible truth; a cankered and diseased body, yet retaining life.

Whatever might have been the corruptions of the monastic and conventual system, they were nurseries of education and, to a certain extent, of Christian education. They trained the young of the noble families, and under that training, the castles of feudal barons became the asylums for the poor and unfortunate, and titled ladies, the almoners of the charity and cheer of their wide homes. Added to this, the young of the church were prepared, by a course of religious instruction, for their first communion.

In short, history discovers traces of the three great elements of prosperity in the church of the middle ages, and in so far as they were employed did they then, as ever, become the mainsprings of the church's true life and vigor.

In the history of the Reformation, two of these principles lie upon the very surface of the movement, and he that runs cannot fail to read. The little sentence, "the just shall live by faith," was a charmed sentence in Luther's life. It opened his own soul to the gospel, and his eyes to the corruptions of Rome, and was the germ of the Reformation. It arrayed him against the indulgencies of the Pope, then against monastic orders, the efficacy of the mass, the doctrine of a purgatory, and the invocation of the Virgin and saints. With him it was the doctrine of a standing or falling church; rather of both. It overturned the power of a corrupt church over the souls of millions, and established the influence of a regenerated one in the hearts of just as many. It was in his hands, and those of his coadjutors, both law and gospel; it slew and made alive again.

The other element of success that characterized this era was, the religious education of the people, and especially the young. The importance which this practice assumed, in the eyes of the great Reformer, is evident from the formation of his catechisms, the translation of the scriptures, and his noble address to the German princes and nation, urging the establishment of Christian schools. Originating there, it is a practice which our church has ever since regarded as of the most vital importance, as well as one of the peculiarities of her system, with which to present herself before the world, and challenge her regard.

The fatal error of the Reformation, was her neglect of the second great element of a church's prosperity, the cultivation of the grace of practical benevolence, and the expansion of the idea of holy love. The conviction is profound in our mind, that no one cause contributed to check the onward course of the Reformation, as much as the secularization of the abbeys and monasteries, and religious foundations of the old church. Had they been turned into asylums for the lame and halt and blind, houses for the widow and orphan, schools of charity, houses of refuge for juvenile delinquents, like the modern "Rauhehaus," or ragged school; we firmly believe Rome's doom would have been sounded. The Reformation gave men unclouded hopes for eternity, by giving them a justifying faith, but did not do enough for this present life. It did not rightly estimate sweet charity. It had the Pauline element sundered from that of James and John. It lacked its Howard or Pastor Wichern, or John Pounds. The adoption of the great fundamental doctrinal truth of the gospel, and of the practice of the religious training of the young, were the energizing elements of the Reformation; the neglect of a practical charity, was a force drawing in an opposite direction.

The age after the Reformation, as far at least as the German churches were concerned, was one of controversial strife, and consequently, one in which, to too great an extent, all these elements were practically neglected. The Shibboleths of party were unduly exalted, and a dearth of spiritual influences succeeded. It was an age for great theologians and bad Christians; but in its estimation, the theologian was of first, and the Christian of secondary importance. It is not our task to show who was most in fault, in producing this state of things. Enough, the church was not aggressive in that age. The great awakening that followed the labors of Spener and the Frankes and their associates, again brought forth the three elements of a church's vitality into liveliest exercise. Experimental piety

produced only by a justifying faith, was exalted above a mere cold orthodoxy. Spener originated nothing new in doctrine; his orthodoxy was irreproachable, but he originated much that was new in practice. Best of all, the influences he set in motion made even new creatures. Through his *Collegia Pietatis*, in other words, his meetings for mutual exhortation and prayer, and bible classes, many thousands were led to Christ. In short, the age enjoyed a revival that overspread Germany, and even reached to other lands. The establishment of the Orphan House at Halle, will ever remain as a monument of the faith and practical charity of the age. Its beginning was a gift of about five dollars, a hired room and teacher, and a few vagrant children. Its end was stately buildings of vast extent, a full treasury and thousands of orphans and beneficiaries, educated intellectually and morally. The influences that went forth from that centre of devotion and benevolence, planted Christianity in India and Greenland; supplied the British Society for the promotion of Christian knowledge with most of her Foreign Missionaries; they circulated the scriptures among the poor and destitute; they originated those devotional writings, and tracts and hymns, that have been spiritual food for millions, and which other languages have not failed to embody with their Christian literature; to them may be traced the conversion of the great Methodist Apostle, John Wesley; and finally, they established and fostered the Lutheran church in this country, and gave our ministry her holiest and ablest fathers.

Alas, that in the kingdom of grace, as in nature, night must follow day! For awhile the church's motto might have been, "*Lux lucet in tenebris*;" the time came when the shadows obscured the light. A sad and almost total reaction followed this day of zeal and faith, and a cold rationalism overspread the land of our fathers. It is not yet twenty years ago, that Dr. Tholuck estimated, that of the four to five hundred students studying Protestant theology, not more than about ten per cent. were experimentally pious. The age under consideration, with the exception of the little flock of the Lord's hidden ones, both in the ministry and membership of the churches, abandoned the truth of a justifying faith, declined in benevolence, and even in some kingdoms introduced catechisms that put Christ in the same category with Solon and Socrates. The church ceased to be aggressive, and lost her spirituality and power.

We are yet to pass in review, the great denominations of the day, and endeavor to draw illustrations from them, that, in

proportion as the three great formative elements of individual piety are cherished, will the corporate church advance in piety and prosperity. First, in point of age and power, is the Roman Catholic church. Never did Napoleon or Wellington organize an army as well as is this church organized. Her priesthood is her soul; her centralization gives her much of her power, but not all. That church, despite her errors, is doing a work for God, and, in so far, God is with her. In her fold the orphan finds a home, her sisters of charity may not all be actuated by the love of Christ, but many doubtless are, and they are found ready to brave the pestilence, and minister in hospital or hovel, to the poor and stricken and diseased of their race. It is this practical element of mercy that attracts men to her fold, and holds them there. There is absurdity enough in her doctrinal system to disgust the intelligent, but even the intelligent will restrain their disgust, with reverence for her practical beneficence. There is destructive error enough in her creeds to damn any church, and we believe the day will come when she will be overthrown, as an organization, but not till Protestantism awakes to duty and does her work. Until then, God will have use for her. Protestantism has given over the care of the poor and maimed, the sick and afflicted, the orphan and aged, too much to the State and that whole array of Christless Beneficial Societies, that have almost become legion in name, and that are a substitute for the church with thousands. Not a baptized child of the church, not a disciple of the Lord, should ever be permitted to find an asylum in a poor house of the State, away from the influences of pious fellowship and Christian Sabbaths, and instructions and prayers. Learn that of Rome!

We pass to the Episcopal church. Multitudes of her pastors preach a crucified Savior, and God blesses their labors. They cast salt into her communion, they replenish her light, they form her heaven. She trains her young for the Lord, and seeds the lambs of the flock, and God is with her here again. Measurably has she cherished a practical benevolence, and it has added to her spirituality and vigor. There are those who have adopted her formality without her faith, and have increased her membership, but clogged her advance.

In the great Genevan family of churches, including the Presbyterians, Congregationalists or Independents and Dutch Reformed, we have these elements developed to a larger extent than in any other churches in existence. Their growth is proportionately vigorous, and they are doing most for the conversion of the world. In practical antagonism to their stand-

ards, and with a system of doctrine far from popular, they are popular because they labor for men with zeal and love. Their ministry ably and industriously preach the great doctrine of justifying faith in Christ. In the development of the practical charity of their membership, they have left all other Protestant churches immensely in the rear. The Free church of Scotland, and the Foreign Missionary operations of the American Board, afford noble examples of the faith and benevolence of this great family. Where the doctrines of election and the limited atonement, as propounded in their standards, have really obtained credence, it of course becomes a matter of the utmost moment for their receivers to find evidence of their being among the elect. Mistrusting feeling, they seek that evidence, chiefly in the life, and that life's fruits. Hence a powerful stimulus to holy living and an enlarged charity. Equally devoted is this family to the religious training of the young. Their catechisms are text books in the household, and, in addition to catechization on the part of pastors, it is made a parental duty. Family piety and the domestic altar receive an earnest advocacy and general adoption. We unhesitatingly ascribe the prosperity of the churches of Genevan origin, to their devotion to the three great principles of a church's vitality we have been illustrating.

The Methodist family of churches commenced their career by the simple, earnest preaching of a crucified Savior, and by insisting on vital religion. God prospered them by multiplying their churches, and used them as a scourge to rouse the dormant zeal of older established communions. The day of their simple faith has departed, and though their numbers may have increased, their average piety has declined. They commenced as pioneer churches, and their material was mostly the poor and ignorant. The untutored mind is always, with the exceptional cases of phlegmatic dispositions, connected with an ardent heart, and feelings that are boisterous in their expression. It is so in grief, so in joy, and so in its religious sensibilities. Meanwhile, the measure of their intelligence has advanced, but the type of their religious life has stood still; rapturous feelings and high-wrought frames have become the settled evidences of conversion, and, as a natural consequence, the better educated members are occupying a false position. Here is the secret of the conflict that agitates that church. Many of this class are leaving her fold, others demand a better educated ministry and a participation in the government of the church. With a ministry that has risen as a class no higher than to the "little learning," which "is a dangerous thing," there is nei-

ther the simplicity of the fathers, who were content to preach the simple truths of the cross, nor is there the ability to vary those truths with the themes best calculated to establish and perfect faith. With a false standard of conversion, there is much spurious piety in their membership. In a neighboring town, over seventy persons were received to church membership last winter, and the lapse of a few months produced the lapse of all but six of that number, their own pastor being witness. With an almost total neglect of the young, until they arrive at what is deemed a convertible age, there is another element that detracts from the steady vigor of their churches. The success they enjoy is proportioned to the fidelity with which a justifying faith is preached, and to the systematic development of their benevolence, by means of their classes and meetings. Their future hope is in a more thorough intellectual training for their pastors, and the intellectual and moral education of their membership, including their babes and lambs, as well as adults.

The numerical strength of the Baptist church is no doubt owing, in part, to the fact that adult baptism is regarded as a meritorious work. This feeling has gathered thousands of the untutored negroes of the South into her communion. The Campbellites make no pretension to any other conversion than that effected by water; faith is a willingness to submit to be dipped. On the other hand, where the doctrinal system of the church is clearly felt and apprehended, it is the prominence given to the necessity of an individual faith, that has given her her true vitality. Whenever the truth, "*He that believeth, and is baptized, shall be saved,*" is insisted on, the effect must be favorable to genuine piety. We regard this feature, this individualizing in their system, as its feature of most promise for the glory of God. Their neglect of the young, their not commencing the saving work from the cradle, is, on the other hand, the occasion of much imperfect piety.

We have cursorily traced the existence of the three great principles, which we have selected as of primary importance to a church's prosperity and spiritual power, through the general and denominational history of the church of Christ. In conclusion, we would present the bearings of these same principles upon the Lutheran church, as she exists in our land. We have the great fundamental truth of Christianity most clearly set forth in our standards; we have herein the Pauline theology. They exalt Christ in his person and dignity, and herein adopt the theology of John. They contain, therefore, all that the Bible asks on the subject of a justifying Savior.

We lack a practice corresponding to this confessional teaching. The deficiency, we apprehend, consists in this, that there is not sufficient prominence given to the influences and agency of the Holy Spirit, in the production of this justifying faith in Christ. We have the second person of the glorious Trinity sufficiently exalted, but not the third; ours is the theology of the Son, rather than that of the Spirit. The word and sacraments, and church are, by many, exalted to an importance beyond their due, in engendering faith, and the energizing agency of the Holy Ghost is overlooked. Means of grace are clothed with objective power, theoretically by some, practically by infinitely more. Doubtless several branches of the American church have gone into too great minuteness in tracing the operations of the Spirit, in leading a soul to spiritual life, and have forgotten that Christ has said, "The wind bloweth where it listeth," &c. They have stereotyped religious experience, whilst God has exhibited diversity in unity, in the creation of man, body and soul. But on the other hand, the churches of Genevan origin have left too much out of view the truth: "The letter killeth, but the Spirit giveth life." Let any one consult "Haupt's Repertorium der Predigt-Entwürfe," and he will discover how very meagre are the headings on the subject of the Spirit and his agency. Our own experience, in examining into the spiritual condition of Christians from the fatherland, has been to rest our opinion of the genuineness of their faith upon their views of Christ, and feelings towards him, and not upon their knowledge of the process by which they have been engendered. And yet it cannot be denied, that since Christ's ascension, we live under the dispensation of the Spirit, and that experimental religion is the religion of the Bible. The calling of the Spirit, his agency in producing evangelical repentance and faith, and his subsequent testimony and fruits, should be pulpit themes often presented and faithfully urged. We repeat it, we need practice, constant, faithful and solemn, always proclaiming Christ as the Savior from sin, and the Holy Ghost as the producer of faith, through the means of grace. Such preaching will convert individuals, and build up the church.

Again, we need the development of the idea of holy love and practical benevolence. We lack this element of growth and vigor more than either of the other two. Our church is but awakening to duty here, and even then, is only casting her eyes upon some department of her work. The establishment of our Seminaries and Colleges, Education and Mission-

ary, and Church Extension Societies, have given life and vigor to our church. But if this small investment of benevolence has done so much, why not multiply the instalments? Put the question in the form of a problem, and work it out by the rule of proportion, and contemplate the result. It reads: As is the investment of, say two hundred thousand dollars: to ten seminaries and colleges, four hundred well educated and successful ministers, one thousand churches planted and edifices built, fifty thousand communicants gathered, piety advanced, unnumbered revivals enjoyed, souls converted by thousands, and heaven made jubilant with their songs, children reared for God, and aged saints comforted, a successful Foreign Mission established, an increase of twenty Synods, one in heathen India—all this done and more: : then what would the investment of one million produce? Answer. Glory to God, more than we can trust imagination to sketch. We want this million, and God wants it. "The silver is mine, and the gold is mine, saith the Lord of hosts." It is not enough to profess conversion, and pray fervently, it is but a one-sided development of the child of God. "To do good and to communicate, forget not," is the text for the times in our church. But in all these enterprises we provide only for the souls of men; whereas they are complex creatures, with bodies as well as souls. As God provides for both, so must we. Any one that reads the life of Christ attentively, will discover that he ministered to the bodies of men full as often as to their souls. One of the first official acts of the Apostles was the appointment of seven deacons, to care for the widows and the poor. The dignity of the office has been infinitely lowered, when it amounts to taking up the pennies in our churches to pay for lights and fuel. The Protestant church has neglected the poor, surrendering their care to the State or private charity. Rome has done better, and we repeat the sentiment that God will bless that church until a purer one awakes to duty. Why the very issues of the final judgment are made to depend upon the feeding of the hungry, and clothing of the naked, the visitation of the sick and the prisoner, and even the gift of a cup of cold water. God's poor have rights, and among them is the right to Christian fellowship and protection, or Christ's words must be belied, for he said, "The poor ye have always *with* you," and no commentator will say that means in some godless, prayerless poor-house, where, sometimes, well cuffed and cursed, half-starved and hard-worked, the Christian pauper finds charity at last; a grave as good as kings, unless the resurrectionists steal his body.

Might not some modifications be made in the management of our beneficiary education system? We would suggest the attachment of a male orphan house to every college we have, and thus two departments of Christian benevolence might be attended to at once. We would provide for the orphan, and, under the pious influences brought to bear upon them, the transfer from the orphan home to the seminary, would be but natural.

And again, might we not adopt a feature in the beneficiary system of the middle ages? Every one praises the good Shunammite of Magdeburg, Madam Cotta, who so generously received Luther into her family, when as a poor student, he sang from door to door, to secure his bread; there are too few that imitate her example. Are there no Christian families in the places where our institutions are located, that could afford to save to the struggling student the heaviest item of expense in his course, his bill for boarding. The Presbyterian church have located their Western Seminary at Danville, Kentucky, and about seventy families, in their two churches in that place, volunteered to adopt this very plan. Doubtless many of them will take in angels unawares; not with wings, but angels to their growing families. If there is no truth in the doctrine of the intercession of saints in heaven, there is value in it on earth. Such a family will have the intercessor who ever liveth, and one too in some chamber of their dwelling or at their family altar.

We have the practice of educating the young in Christian doctrine and duty, and can claim this element of a church's vitality as one that is, in some measure, peculiar to us. Yet care must be exercised, lest this good thing be evil spoken of, lest mere knowledge be deemed a sufficient passport into the church's fold. Our fathers never designed it to be thus employed. The proof may be found in the liturgy of 1786, and had we space, we would not deem it unprofitable to translate some of its instructions. A converted heart and instructed conscience are the requisites for worthy fellowship with Christ, and only such as enter his fold thus, add to its power and genuine prosperity. We return to the sentence, "The kingdom of God is within you." But we need more of this instruction in the family. It dare not be made a delegated work. The rotation of saving influences, should be the baptismal font, the family altar, and parental prayers and discipline and instruction, the Sabbath school and catechetical class, the church, Christ their object here, and heaven hereafter.

Brethren in the ministry, let us exalt these great principles of individual spiritual life and growth; they will exalt our church as God would have her exalted, in piety and aggressive power. Let our ideal of the church be drawn from the life of her Head and our Master. "He was holy, and harmless, and undefiled, and separate from sinners." Preach a living faith in him, and individuals, and therefore the church, will become like him. "He went about doing good;" teach his disciples individually to follow his footsteps, and the church will become an embodied messenger of mercy. "And he took them (children) up in his arms, put his hands upon them and blessed them;" let every one that can say, "Lord, thou knowest that I love thee," feed his lambs, and his church will become a nursery for heaven. Then, like the bridegroom will be the bride, and the day will dawn, when as the voice of mighty thunders, "a great multitude shall say, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

ARTICLE VIII.

INFIDELITY: ITS METAMORPHOSES, AND ITS PRESENT ASPECTS.

By the Rev. H. I. Schmidt, D. D. New York.

INFIDELITY seems to have, in all ages, followed, like a dark shadow, close upon the true religion which God has given to man: it is the shadow cast by corrupt human nature shone upon, but not enlightened and renewed, by the rays of truth.

We use the word infidelity, in its most comprehensive sense, to denote the disbelief, however modified, of the truth of God, and to designate any form or system of belief disagreeing or conflicting with that great body of sacred truth, revealed to mankind by God himself, and set forth in his word. It is thus a generic term, embracing every variety of species, comprehending every speculative system, every practical life development, that sets itself up in opposition to the word divine. The distinction is an obvious one, and fully recognized as such in

the great work, of which the title is given in the margin,¹ and which we intend here to review.

There is a great sameness in the speculations and exhibitions, the dreams and utterances, of this infernal spirit, which is of the father of lies. Like Proteus, it has the power of assuming different forms; but, unlike him, it has but very few forms to assume. Old forms are perpetually coming forth again, with their old masks newly painted and varnished, and their old garments trimmed and dyed after some new fashion, by way of accommodation to some new phase in the development of that depraved race, which so loves to forget and deny the living and just God. But, whatever trumpery they may flaunt, they are still the same hideous offspring of that same ugly old beldam who hath, in all ages, wagged her head with serpents hirsute, and poured from her envenomed tongue her bitter hate, at the volume which reveals the infinite and adorable God. If, in former ages, some one form of infidelity wooed the popular ear and heart, and sought to lure men to its deadly embrace, it seems to have been reserved for our day to see them all, equally vigorous and rampant, striving for the mastery of the world: if in aught some differ from their earlier disguises, it is in that they wear a semblance of piety, and prate with mock reverence of christianity and its divine author. However, there is perhaps yet another peculiarity to be noted in the infidelity of our day, and that is, its attempts at construction. In its former manifestations, exhibited most prominently by the British and French Atheists of the last century, and by the rationalists of Germany, it appears mainly under the form of a gross and trenchant skepticism, whose occupation is negation and destruction, with little or no care to give us aught in return for what is sought to be wrested from us. In the place of this process we now meet with an attempt to construct a system of purely ethical spiritualism, which, most conspicuously represented in this country by Emerson, is the genuine offspring of the intellectual audacity and the practically self-sufficient spirit of the present age. But the attempt to indemnify us for the good old Bible-religion, which we are, with great coolness, expected to give up, gives us very small encouragement to hope that we should do any better for accepting this modern improvement. The positive features of this system are, that (though its advocates do not so word it)

¹ Infidelity; Its Aspects, Causes and Agencies: being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. New York: Robert Carter and Brothers, No. 285, Broadway.—1854.

every man is his own God; and that, if only he be true to himself and the divinity within him, he has all in himself to make him pure, and good, and happy. This, as well as other systems of philosophy falsely so called, will be fully considered hereinafter. For the present, we must give an account of the work before us, and offer a reason for our making it the basis of the present article.

We had, for some time, entertained the purpose of writing for our Quarterly, an article on the different systems of infidel philosophy of our day; but, before we could find time to begin, Pearson's admirable work was issued from the press of the Carters', and placed in our hands. We resolved at once to write a review of this work, in which the task which we had proposed to ourselves had already been much more ably performed than we could have done it, and, while presenting to our readers an abstract, as copious as possible, of its contents, to interweave and add such observations as may seem proper and necessary. We proceed, without further preamble, to our task.

This work, as the title-page informs us, is the prize essay of the British organization of the Evangelical Alliance; and we render our most hearty acknowledgments to that association, for the valuable and brilliant production, which their enlightened zeal to remedy the diseased and corrupt state of mind in all countries nominally christian has called forth. And we rejoice to find, that the end proposed has called up a writer who is, by intellectual vigor and appointments, and by profoundly enlightened piety, so competent to exorcise the ghastly spectres that haunt the beauteous temple of our holy faith. The author has brought to his work the highest qualifications for accomplishing it in a manner worthy of the noble object for which champions, such as he, are summoned to the lists. He has acquitted himself like a strong man knowing perfectly the character of the foe whom he was to encounter, and armed at all points for the combat. And he had need of all the skill, and all the strength that he could bring. For though the adversary be a false and lying traitor, to call him hard names will not put him down; he is no craven, to slink away at the first flourish of trumpets. Immeasurable self-conceit makes him daring, and reliance on the perverseness and corruptness of human nature, gives him strength. It is necessary to meet him with thoroughly tested armor, and with a sword keener than his own, even the invincible sword of truth. But he must be met upon his own ground. It boots not to assail the infidel with the authoritative word of scripture; he has

disowned the sacred volume, and with derisive yells and disgusting slang his vulgar followers, with scornful smile and metaphysical jargon his refined disciples, repel the announcements of him who speaks in the language of the written word. The war must be carried into his own domain: with philosophy his philosophy must be met and confuted. And to this end his philosophy must be thoroughly known, and perfectly understood: i. e. so far as this may be; for we are quite convinced, that some of those who, at the present day, imagine they have the deepest philosophic insight into the highest truths concerning God and mankind, do not understand themselves. The infidel systems of philosophy must be scrutinized, analyzed, dissected, rent into fragments: their false premises must be exposed: their false logic, where they start from truths stolen from the Bible, must be shown to be false: their unsound but specious reasoning must be shorn of its trumpery of high-sounding phrase, stripped of its vestments of learned verbiage, by which a profound obscurity or obscure profoundness is effected, and the credulous are mystified, brought within the compass of tangibility from its airy flights above the clouds, and put into comprehensible language, that its emptiness and worthlessness may be apparent; and the falsity of its conclusions must be clearly and satisfactorily demonstrated; and when all this has been done on philosophic grounds, and the claims of God's word to unquestioning acceptance by all rational mortals vindicated and established by reasoning which none but fools, incorrigible in their metaphysical hallucination, or downright knaves, can gainsay, then the authority of that word may be brought forward in all its force. And this process has been most ably, most skilfully, most effectually employed by our author. A Scotchman himself, he belongs to the Scottish school of philosophy, which has certainly proved itself in a high degree competent to encounter the abstract idealism, the versatile rationalism, and, in general, to meet, on the firm basis of rigid induction from what is positive and subject to actual observation and experience, the wild vagaries of the baseless speculations that flourish, and follow each other in rapid succession, on the continent. He has evidently explored thoroughly the whole ground on which philosophy has hitherto displayed its evolutions. Master of his subject, he applies himself to the work of confuting the prevalent systems of false philosophy, all, without exception, arrayed against revealed religion, with the calm composure of one who has measured the dimensions of his adversary, carefully surveyed the field of conflict, and donned the impenetrable armor of truth. He

makes no pigmy-attempts to pick, with feeble tool, a trifling breach here and there in the intrenchments of the enemy ; but taking a large and comprehensive view of the grand issue before him, he marshalls his forces, opens on the hostile camp the booming heavy artillery of a sound philosophy, and demolishes one detachment after the other of the foe's embattled hosts. Let us follow him in his victorious career ; now, however, dropping the language of metaphor.

The divisions of the work are as follows : "Part the First. Infidelity in its various aspects. Chap. I. Atheism ; or, the Denial of the Divine Existence. Chap. II. Pantheism ; or, the Denial of the Divine Personality. Chap. III. Naturalism ; or, the Denial of the Divine Providential Government. Chap. IV. Spiritualism ; or, the Denial of the Bible Redemption. Chap. V. Indifferentism ; or, the Denial of Man's Responsibility. Chap. VI. Formalism ; or, the Denial of the Power of Godliness. Part the Second. Infidelity in its various Causes. Chap. I. General Cause. II. Speculative Philosophy. III. Social Disaffection. IV. The Corruptions of Christianity. V. Religious Intolerance. VI. Disunion of the Church. Part the Third. Infidelity in its various Agencies. Chap. I. The Press. II. The Clubs. III. The Schools. IV. The Pulpit. Appendix. Our readers will not be surprised that, with such a plan, the work before us should be an 8vo. volume of 620 pages.

The first chapter, after a suitable introduction, accordingly treats of Atheism ; and regarding infidelity generally as a system of negations, the author opens the chapter with the following paragraph : "Here the negation is complete. The work of demolishing things esteemed sacred, has advanced so far, as to leave nothing more for the destroyer to do. He has reached the dreary brink from which many destroyers, by no means craven-hearted, have shrunk back. And from that bad pre-eminence he looks upwards to the heavens, vacant at first in his wishes, and now in his creed, and with as much boldness as if he had travelled through the realms of space, and beheld all dark and desolate, says, There is there no God. He looks down to the gulf of annihilation, and amid the troubles of his godless existence, feels something like a morbid satisfaction in the thought, that the grave is an eternal sleep, and the present scene the whole of man. He looks abroad upon the mass of human society, ill at ease, and yearning after an enjoyment that it has never found, and to the question, 'Who will shew us any good ?' he has only one answer, 'Let us eat and drink, for to-morrow we die.' No religion is his religion.

And he struggles against the aspirings of his better self, to rest in the dark dogma that the highest being is man." He then refers to the opinion so often expressed by wise and good men, that there is no such thing among mankind as absolute atheism, as Dr. Arnold expressed it: "I confess that I believe conscientious atheism not to exist;" and expresses his conviction that this is an error. "Absolute atheism," says he, "is no man of straw that controversialists have set up, that they may knock him down. It is an embodied, living reality." If any one doubts this, he needs only become acquainted with the thousands of infidels infesting this vast city, and read their infamous papers parading openly, in the light of heaven's sun, and before all mankind, a vile, gross, unblushing, scoffing, ferocious atheism, breathing forth fierce hatred of religion and the church, to satisfy himself of the revolting reality. The thing is, indeed, fast becoming as common here as it ever was in France; and it is this ever renewed return of the hydra with new heads, which compels the friends of truth ever and again to crush it into the dust.

After specifying and describing the prominent exhibitions of atheism since the days of Pericles at Athens, and Augustus at Rome, down to its horrible demonstrations in France, and the frightful desolations which, during the time of the Revolution, it wrought in the character and affairs of the French nation, and after briefly discussing certain interesting points connected with general infidel and atheistic tendencies, speculative and practical, that are ever and again working up to the surface of society, he returns to atheism as the complete negation of infidelity. But before he proceeds to notice the positive proof for the existence of God, he presents, in extenso, an initial consideration of no little importance to the subject; and this is, the immense knowledge requisite, in certain cases, to establish a negative. We cannot give here his remarks in full; but our readers will perceive the drift of the argument, if, in place of the author's very apt illustrations, we give the following: there is not now, and there never was, in the city of N. York, a human being lineally descended from the great Arminius (Herman). To any one who will look closely at this subject, and consider it well, it will be obvious at once what an immeasurable and utterly impossible amount of knowledge, extending over both a vast space and a great portion of time, I must possess, in order to substantiate my negative. We quote in full the language of the author, in applying his elaborately unfolded illustrations to the existence of God.

"These remarks will enable us to see what extraordinary attainments must have been made before an individual would be entitled to say, there is no God. It is a negative proposition which no finite mind can enunciate, without being guilty of the most astounding presumption; and the man would only betray his folly, who should attempt to demonstrate it. The sceptic may express his doubts of the Divine existence, and give reasons for his doubting, but beyond this, scepticism can achieve nothing. In order to substantiate the affirmative proposition, that there is a God, nothing more might be necessary than to point to some of the footprints of the Creator, which are visible in the heavens and the earth. If there be a God, only a very small amount of knowledge and experience would be requisite to prove it. The evidence might lie, as we say that it does lie, in a flower of the field, in a leaf of the forest, in a single hand, or in a single eye. But the negative proposition could be substantiated within no such compass. Even were there no indications of the Creator in that wondrous microcosm, the human eye, or in the waving leaf, or in the blooming flower, still it were an illegitimate inference, and a manifestation of high presumption, to conclude that there is no God. He must needs have traversed, not only every part of 'this dim spot which men call earth,' but he must have wandered from star to star, made himself thoroughly acquainted with all worlds, have searched into the record of all ages, and have found throughout all space and all time no evidence for design, before an individual could be entitled to say that the universe is without a God. This idea is forcibly expressed by John Foster,¹ and eloquently illustrated by Dr. Chalmers.² 'The wonder then turns,' says the original-minded author of the Essays, 'on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment? This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not

¹ Essays, 15th ed. p. 35.

² Institutes of Theology, vol I. p. 63.

in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existence, by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly.' Atheism is thus shown, at the very outset, to be illogical, and to rest on a monstrous assumption, so that we are prepared to welcome whatever evidences offer themselves for the truth of the proposition, that there is a God." p. 31. sqq.

"But," continues our author, "not only is the proof of the non-existence of God an intellectual impossibility. His existence is felt to be an intellectual necessity. The mind of man is so constituted that it cannot be satisfied without it, and hence the monstrous violence done to his intellectual and moral nature, when he attempts to banish from him the idea of a First Cause." Man is compelled, by an intellectual necessity, to reason from the phenomena of nature up to nature's God. If he refuses to do this, it is because he *will* not do it: because he *will*, in this case, proceed in a manner just the reverse of that in which he proceeds in all other cases: he does violence to his intellectual constitution, by refusing to employ its powers in their constitutional manner and direction: in fact, by refusing to exert them in the manner in which their very nature demands that they shall be exerted, he ceases to reason at all, just as much as a man who should walk on his hands, and plow the mud with his nose, and pass his food to his mouth with his toes, would cease to act like a human being: he inverts the whole order of adaptation and fitness in his constitution. Nor is "the idea of a great First Cause derived originally from the phenomena of nature around us, but assumed in our investigations into these phenomena." For, of course, there is nothing in these phenomena *per se*, to evoke this idea, if there be not an element in the structure of the mind, which, postulating the great truth, could trace its proofs and illustrations in those phenomena. Accordingly, "it is an axiomatic truth which every sound reasoner carries along with him in his ascent from effects to their apparent causes, and to which the mind, from a felt necessity, fully surrenders itself, when it has

reached the last link in the phenomena of nature. The Greek logician has said, 'all that moves refers us to a mover, and it were only an endless adjournment of causes, were there not a primary immovable Mover.' Such an endless adjournment of causes can never be resorted to, without doing great violence to our mental constitution, and forcibly thwarting its natural tendencies. It is just a perpetual armed attempt to thrust the mind away from the rest to which, from the law of its being, it is ever aspiring. 'Our minds cannot be satisfied,' remarks Professor Whewell,¹ 'with a series of successive, dependent causes and effects, without something first and independent. We pass from effect to cause, and from that to a higher cause, in search of something on which the mind can rest; but if we can do nothing but repeat this process, there is no use in it. We move our limbs but make no advance. Our question is not answered but evaded. The mind cannot acquiesce in the destiny thus presented to it, of being referred from event to event, from object to object, along an interminable vista of causation and time. Now, this mode of stating the reply—to say that the mind *cannot thus be satisfied*, appears to be equivalent to saying, that the mind is conscious of a principle in virtue, of which such a view as this must be rejected;—the mind takes refuge in the assumption of a First Cause, from an employment inconsistent with its own nature.' 'That First Cause, indeed,' observes Dr. Harris,² 'must be immensely different, both in rank and *in nature*, from the subordinate physical causes to which it has imparted motion; but still the mind feels the necessity for such a cause with all the force of an intellectual instinct. The mind was constituted to feel this necessity, and thus to supply the last link in the chain of reasoning from itself, as much as it was made and meant to find the preceding links in the phenomena of nature.'" p. 34. sqq.

Certainly, the argument from our mental constitution is here well and forcibly stated. But it seems to us that, in connexion with it, it will be well to show, into what a dismal vacuum the mind must ultimately sink, if it refuses thus to rest in a great uncaused First Cause. We repeat then, what every one accustomed to observe and analyze his mental processes will admit, that the human mind, except it casts its constitution to the winds, and renounces its nature and its laws, must be led by the consideration of phenomena to inquire into their cause, and to prosecute this inquiry with deepening interest and grow-

¹ Indications of the Creator, second edition, p. 198-9.

² Pre-Adamite Earth. p. 151.

ing satisfaction (and this we consider a momentous fact), the farther back it goes—the nearer it approaches the point where the inquiry may cease, and rest in a final cause that satisfies all its demands. I look at myself, at the intricate mechanism of my whole frame and organism, with all its wonderful adaptations: I look forth over the wide empire of nature, and into the vastness of space radiant with worlds and systems: and the constitution of my mind imperatively demands to know: whence am I? Whence are all these existences? If my will attempts to put down the inquiry by an arbitrary command to be still, my reason rebels: it can be neither satisfied nor silenced in this way. There is no alternative: I *must* go on. I begin then with the lowest, nearest cause, where it can be known: where it cannot, the resistless impulse within, drives me to assume one hypothetical cause after the other, until I have found one that satisfies my mind; as respects the universe itself, irrespective of its continued changes and developments, simply as regards its existence, I there stand at once, at the extreme verge of inquiry. I proceed, then, and follow up, link after link, a long chain of causes, until I can no farther go, because I have reached the last that the human understanding can deal with. And now the constitution of my mind inexorably demands, that beyond that cause last perceived, should either come an uncaused First Cause, or that, supposing there be others yet beyond, not subject to human ken, the chain should end, or rather begin, with such an absolute, infinite First Cause. If otherwise, then I must end with self negation, for my nature, the very law of my mind's being, has proved to be a monstrous lie. For if here the conviction, the certainty could, in some inexplicable way come to me, that this constitutionally necessary and irrepressible demand of my reason is a falsum, a mere brain-fog, an impertinence, an unfounded requisition which there is nothing to satisfy, my mind would necessarily recoil and collapse upon itself: would stand in the midst of the wide universe, a self-conscious, a thinking, feeling, desiring, hoping nonentity, because an absurdity, a self-contradiction. For the same constitutional necessity and logical consequence, which before compelled it to reason up to a great First Cause, would, such an one being in some way discovered not to exist, compel it to retrace its steps, and argue downward: if God (a great First Cause) is not, then no cause is, for dependent causes cannot cause themselves: then nothing is: then I am not: then I do not really think, and feel, and desire, and purpose, and hope. I only think that I think, and do all these things: nay, I do not even think that I think;

for, as *I am not, I do nothing*: all this is nothing more than an unintelligible, intangible, inexplicable vibration of nothing, within and with reference to nothing. Now, is not all this superlatively and ridiculously absurd? And yet some such process must be gone through by the mind of him, who denies the existence of a great uncaused First Cause, even the Lord God Almighty, or it must take refuge in some other wild conceit, such as the self-existence and eternity of matter, which would, in fact, follow from the other, because, notwithstanding that downward train of reasoning, myself and the world would still be here; and the absurdity of which is just as demonstrable as the other.¹ But if there be, as doubtless there is, a great truth enunciated in Des Cartes famous primary axiom: "*cogito, ergo sum*," then, as this thinking Ego has not caused itself, and cannot be thought as *absolutely to commence*, with sound and consequent reasoning all the other sequences necessarily follow, which lead us up from nature to nature's God. This axiom suggests a train of argument not had in view by Des Cartes, important and interesting, which however, for want of space, we must forbear to enter upon: the more readily, as it will be touched upon in the exhibition now to be given in a brief abstract of the author's discussion of the *à priori* and the *à posteriori* argument for the existence of God.

Our author justly remarks, "that too exclusive an importance has been attached to each of these two celebrated forms of proof, as if the one were absolutely independent of the other." The argument which has here been exhibited is, in fact, of a mixed nature. It proceeds from an intuitive belief, from an inevitable hypothesis, not arbitrarily assumed, but forcing itself

¹ Our whole being, in all its processes, physical and intellectual, as well as the universe around us, comes under the category of the *conditioned*. "Now the phenomena of causality," says Sir Wm. Hamilton, "seems nothing more than a corollary of the law of the conditioned, in its application to a thing thought under the form or mental category of *existence relative in time*. We cannot know, we cannot think a thing, except under the attribute of *existence*; we cannot know or think a thing to exist, except as in *time*; and we cannot know or think a thing to exist in time, and think it *absolutely to commence*. Now this at once imposes upon us the judgment of causality," &c. [Philosophy, p. 501.] Hence the man who denies the existence of God, the great uncaused First Cause, refuses to obey the fundamental law of his mental constitution, and thus forfeits all claim to be regarded as a thinker: hence also, he is bound to deny that any thing exists. It is through the inexorable operation of this imperative law, that he who refuses to believe what his reason demands must exist, must either decline thinking at all, or wilfully believe all sorts of unreason, and, professing to despise and reject the credulity of those who believe in God, become himself immeasurably credulous in believing every variety of absurdities. And hence, lastly, he who says that there is no God, is, according to the emphatic declaration of Scripture, a fool.

upon the mind, as the necessary product of experience, of an immeasurable series and aggregate of innumerable observations accumulated through all time, and furnishing the key with which to open, the light by which to read, the rule by which to explain, the mystery which so often attends the observation and experience of our finite minds: from a belief, or judgment, therefore, as unavoidable as this, that the earth and the other planets revolve around the sun, was, when a great multitude of observations came to be scanned by a mind competent to perceive and appreciate the force of their united bearings. And there is a point in the *á posteriori* proof, where the argument *á priori* is required; but it is a point where the accumulated mass of varied evidence bears with such force upon our reason, as to leave it but one alternative: either to prey, with dismal desperation, upon itself, or to make the final conclusion, now no longer a *salto mortale*, but easy and alone rational. The argument exclusively *á priori*, which deals in nothing but vague abstractions, we therefore leave to modern German philosophers, who, having an utter horror of everything concrete and tangible, and preferring to argue, as we shall see hereafter, from hypotheses arbitrarily assumed, refuse to deal with anything but the offspring of their own brain or imagination. But if the old *á posteriori* proof is not sufficient by itself alone, it is the only one that conducts us to the very portal of the temple, and then, with the aid of the other, lifts the veil before the glorious image of truth. The argument from effects to causes and a primary cause; from the evidences of contrivance, exhibiting power, wisdom and goodness, to a contriver powerful, wise and good; from our moral consciousness to a moral source of our being, is conclusive, and though "it has not given us the great First Intelligent Cause, it has conducted us so far that, by our very mental constitution, we repose in the conviction, that beyond the series of merely mechanical causes and effects, is the Infinite Cause of all. Sir Isaac Newton has truly said, 'though every step made in this philosophy brings us not immediately to the knowledge of the First Cause, yet it brings us nearer to it.' Let the chain of material causation be lengthened out ever so far, we only feel, however, at the topmost link, what is felt throughout all the lower links, the necessity of a cause above all others in nature and rank, a cause uncaused and the cause of all. Induction points to this, but it does not give it. Call it an intuitive sentiment, a primitive judgment, an intellectual necessity, or what you will, the mind is so constituted, as in the reasoning process to supply it and rest in it. The starting-point of the *á*

posteriori argument, which is the idea of design or causality, is an *à priori* belief, and from the argument itself, we pass necessarily to the conviction that there is a First Cause, differing essentially from all others, whose name is God. So that it is in vain to assert an exclusive claim for either argument, since they involve and aid each other." p. 39.

Our author now notices the indications of the Creator that lie without the field of revealed truth: the evidences of design in the material universe, pointing to the great Designer: the enlarged scope given to these evidences by the discoveries of physical science: the theory of Laplace, which traces backward the earth and the whole solar system, to an extremely diffused nebulosity that gradually cooled down and condensed, which theory has not only been brought into great discredit by recent discoveries of the telescope, but leaves us actually just where we were before, as the existence of that nebulous mass and its luminousness still remain to be accounted for: the old unphilosophical and absurd assumption of an eternal succession of finite beings; and shows that, whereas from nothing nothing can proceed, "something must have existed before all finite beings, or whence came these beings into existence? *That Something* must be self-existent, underived, necessary, and eternal." He then expatiates, in extenso, on the argument upwards from the laws of our mental constitution to the Infinite Mind, the Parent Source of the whole, to which, until Lord Brougham and Dr. Chalmers so ably supplied the omission, scarcely any attention had been paid. This argument, based upon the mind as a created effect, totally distinct from matter, and which no combination of mechanical forces could ever have produced, is exceedingly beautiful, and very admirably and forcibly exhibited. Preëminently striking is the proof for a First Cause, whose moral nature must be absolutely perfect, derived from our moral constitution: from that "most striking phenomenon in our mental constitution, conscience; the man within the breast," that "sovereign *de jure*, even where it is not sovereign *de facto*." He concludes this argument with the following quotation from Morell's History of Philosophy: "If you want argument from design," says Morell, "then you see in the human frame the most perfect of all known organization. If you want the argument from *being*, then man, in his conscious dependence, has the clearest conviction of that independent and absolute *one*, on which his own being reposes. If you want the argument from reason and morals, then the human mind is the only repository of both. Man is, in fact, a microcosm; a universe in himself;

and whatever proof the whole universe affords, is involved, in principle, in man himself. With the *image* of God before us, who can doubt of the divine type?" p. 46, sq.

And then, opening with this sentence: "The argument then for the being of a God, is neither exclusively *à posteriori*, nor exclusively *à priori*, but partakes of both," he presents a lucid summing up of the whole argument. In conclusion he brings in the testimony of the Bible, as crowning the theistic argument, authenticating the deductions of enlightened reason, and confirming those primitive judgments, whereby we repose in the belief that God is, and that He is what He is. Referring our readers to the book itself, we must proceed to consider other forms of infidelity, which seem to demand, in our day, a more extended and searching investigation, than the old worn out and a thousand times repeated absurdities of atheism. Next in natural order follows Pantheism, which is accordingly the second taken up by our author; and with this, therefore, we shall have to deal in our next number.

ARTICLE IX.

OUR THEOLOGICAL SEMINARY AT GETTYSBURG.

As there seems to be a growing interest felt in the institutions of the church, and one design of the Review is to furnish information in reference to every subject connected with the history of our Zion, the writer proposes, in the present article, to give a sketch of the *Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States*, in the hope that the service may prove acceptable to the friends of the institution.

Long before the establishment of this School of the Prophets, the church deeply lamented the want of such an institution, and saw with deep regret the serious disadvantages under which the candidates for the sacred ministry labored in the prosecution of their studies. Our earlier ministers, reared in the theological institutions of Germany, were convinced of their utility, and frequently expressed a desire to found one in this country. But various causes delayed their purpose. Ministerial duties were numerous and laborious. The pecuniary resources of our

people were, at that time, limited, altogether inadequate to maintain and endow a Seminary. The thoughts and efforts of the church were principally engrossed with making provision for the supply of the destitute places with the preached gospel. For years the position of the Lutheran church in this land was, to a great extent, that of a missionary church. The funds, that were collected, were chiefly devoted to the erection of houses of worship, and to the support of the gospel in our feeble congregations. The consequence was, that young men with very slender preparatory attainments, after spending only a year or two in the study of theology, and then frequently with the most inadequate helps, assumed this most responsible and holy office. Our ministers too, who undertook to give instruction, were so much occupied with their pastoral labors, often having charge of several congregations, that it was not to be expected, that students could claim a large share of their attention. The sentiment every year more and more prevailed, that something must be done to supply the church with a learned and able ministry. It was seen that other christian denominations were putting forth efforts to remove the obstacles which impeded their progress, and had established Theological Seminaries with the happiest results; the feeling was therefore increasing, and the conviction deepening, in our own communion, among those who were interested in the prosperity of the church, that unless something were done by us, to remove the difficulty, we must suffer as a denomination, and fail to occupy the position to which we were entitled; unless we could secure for our candidates for the ministry, more extensive and efficient training than they had previously enjoyed, our influence would necessarily be diminished, and our efforts to do good crippled. The subject, privately and publicly, began to be agitated in different quarters. It was discussed at some of the Conferences in the church, and several of our ministers in Maryland and Virginia had lifted collections for the purpose. Various plans were suggested, and sundry preparatory measures adopted by independent Synods. These did not, however, produce the desired effect. The question was frequently revived and then abandoned. As early as the year 1820, the convention which assembled at Hagerstown, Md., to organize the General Synod, appointed a committee, composed of J. G. Schmucker, D. D., G. Lochman, D. D., C. Endress, D. D., F. W. Geisenhainer, D. D., and H. A. Muhlenberg, D. D., to devise a plan for the proposed Seminary. The next convention, which met at Frederick, Md., did nothing more than recommend, that sea-

reasonable efforts be commenced, in anticipation of so important an undertaking; that our congregations, in the meantime, be prepared for the enterprise, and that arrangements be made for securing a well selected and extensive library for the Seminary. At the next meeting of the General Synod, in 1823, there was no action. This occasioned dissatisfaction, and was regarded by many of the friends of the contemplated institution, as a virtual abandonment of the enterprise. Still they were not discouraged. They were disposed to make a renewed and persevering effort to accomplish an object, in which they cherished so deep an interest, and which they supposed would be so fruitful in usefulness to the church. It was not, however, until the meeting of the General Synod, which convened at Frederick in the fall of 1825, that any prompt and decisive steps were taken to bring the institution into existence. At this convention, the proposition was again introduced, and the resolutions, recently adopted by the Synod of Maryland and Virginia, presented. The expediency of immediate action was discussed, and met with general favor. The opinion prevailed that it was the duty of the General Synod, imposed upon them by their constitution, and due from them to their God and to the church, to provide for the proper education of men of piety and of talents, for the gospel ministry. The whole subject was then submitted, with instructions, to a committee consisting of B. Kurtz, D. D., S. S. Schmucker, D. D., Rev. J. Herbst, Rev. B. Keller, Messrs. Harry and Hauptman, who subsequently reported the following series of resolutions, which were unanimously adopted:

Resolved, 1. That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance on his aid, the establishment of a Theological Seminary, which shall be exclusively devoted to the glory of our Divine Redeemer, Jesus Christ, who is God over all, blessed forever. And that in this Seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession.

2. That this Institution shall be under the sole government of a Board of Directors, which shall regularly meet semi-annually, and as often at intermediate times as they may think expedient. This Board are not, in any respect, under the control of the General Synod; but each member is responsible, individually, to the Synod by which he is elected.

3. That this Board consist of five Directors, viz: three pastors and two laymen from each Synod, which is connected

with the General Synod, and contributes pecuniary aid to the support of the Seminary.

4. That the General Synod elect the first Board of Directors agreeably to the preceding article, whose term of service shall be determined by their respective Synods; after which, the several Synods shall elect their Directors in such manner, and for such time, as may be deemed most expedient by themselves: *Provided always*, That one-half of their quota of Directors vacate their seats at one and the same time.

5. That after the aggregate sum of ten thousand dollars has been collected, each Synod shall be entitled to an additional Director, for every five hundred dollars which it may subsequently contribute, until its number of Directors shall be NINE; after which, it shall be entitled to an additional Director for every thousand dollars, until its number of Directors amount to FOURTEEN.

6. That a Professor shall be elected by the General Synod, after which the Board of Directors shall for ever have the exclusive authority of electing additional Professors, and filling up all vacancies.

7. Any Professor may be impeached, at any time, for fundamental error in doctrine, immorality of deportment, inattention to the duties of his office, or incapacity to discharge them; and, if found guilty, may be dismissed from office, by two-thirds of the Directors present: *Provided always*, That a motion for impeachment be made at one semi-annual meeting, and lie over for consideration until the next; and that the Secretary of the Board of Directors be required to give written notice to every Director absent from said meeting, within four weeks after the meeting at which such motion was made.

8. That the Board of Directors shall frame a Constitution in consonance with the principles fixed by the General Synod; and may, from time to time, form such By-laws as they may deem expedient, and as are in accordance with the Constitution.

9. Any alteration in the Constitution of the Seminary, or any election for a Professor, must be proposed at one semi-annual meeting of the Board, and cannot be acted on before the next semi-annual meeting. A fair copy of every such proposed measure, shall be forwarded to each Director, who may have been absent from said meeting, whose vote must be accepted, whether by proxy or by letter.

10. The Directors are responsible for their conduct to the respective Synods, by which they were elected, and may be re-

moved for such causes, and in such manner, as said Synod shall specify.

11. The Board of Directors shall establish a Treasury, into which all contributions and bequests for the Theological Seminary shall be paid, and said Board shall have the sole control of the Treasury.

The first Board of Directors was then constituted, and the following individuals were chosen: *From the Synod of West Pennsylvania*; J. G. Schmucker, D. D., Rev. J. Herbst, Rev. B. Keller, Messrs. P. Smyser and J. Young. *From the Synod of North Carolina*; Rev. G. Schober, Rev. C. A. G. Storch, Rev. J. Walter, Gen. P. Barringer, and W. Keck, Esq. *From the Synod of Maryland and Virginia*; J. D. Kurtz, D. D., C. P. Krauth, D. D., B. Kurtz, D. D., Messrs. J. Harry and C. Mantz.¹ In accordance with the resolutions adopted, the Synod proceeded to elect a Professor, the vote resulting in the choice of Samuel S. Schmucker, D. D., a native of Hagerstown, Md., at the time pastor of the Lutheran church, New Market, Va. Numerous agents in different parts of the church, were likewise appointed to obtain funds, in order that the Seminary might immediately commence operations, and Benjamin Kurtz, D. D. was selected to visit Europe, for the purpose of soliciting contributions in money and books for the infant institution. Doctor Kurtz was absent from this country nearly two years. Everywhere among our transatlantic brethren he was kindly received, and the successful results of his agency will long be gratefully remembered by the church.

The General Synod determined that the Board of Directors should meet at Hagerstown, Md., the first Wednesday in March, 1826, to decide at what place the Seminary should be

¹ The different Synods, in connexion with the General Synod, contributing to the pecuniary support of the Seminary, have since been represented in the Board, by the following individuals: *Ministers*—D. F. Schaeffer, D. D., C. F. Heyer, J. G. Morris, D. D., J. Ruthrauff, J. Reck, J. W. Heim, A. Reck, J. N. Hoffman, D. P. Rosenmiller, F. Ruthrauff, J. Medard, Emanuel Keller, J. Winter, J. Oswald, S. D. Finckel, J. P. Cline, A. H. Lochman, D. Gottwald, C. F. Schaeffer, D. D., R. Weiser, S. W. Harkey, D. D., C. Weyl, E. Keller, D. D., J. Albert, S. R. Boyer, W. M. Reynolds, D. D., T. Stork, D. D., J. R. Keiser, A. Babb, P. Rizer, S. Sprecher, D. D., L. Eichelberger, D. D., J. Few Smith, D. D., Prof. F. W. Conrad, G. Diehl, J. L. Schock, P. Sahn, H. Bishop, J. Heck, J. Ulrich, G. Parson, C. Porterfield Krauth, S. Sentman, A. C. Wedekind, J. T. Williams, F. Benedict, Prof. C. A. Hay, R. A. Fink: *Laymen*—F. Nasz, Hon. G. Smyser, G. Trostle, C. A. Morris, G. Hager, L. Medard, D. Gilbert, M. D., I. Baugher, J. A. Bentz, W. Kemp M. D., Col. L. Kemp, J. L. Snyder, J. Baker, J. W. Smith, D. Luther, M. D., M. Buehler, G. Shryock, J. W. Eichelberger, M. D., D. A. Buehler, H. Jacobs, G. W. Householder, J. Beaver. We have given the names of only those Directors, who were qualified and took their seats as members of the Board.

located, and to make any other arrangements that might be deemed necessary. The meeting was accordingly held, at the time and place designated. There were in attendance, J. G. Schmucker, D. D., B. Kurtz, D. D., C. P. Krauth, D. D., Rev. B. Keller, Rev. J. Herbst, and Messrs. P. Smyser, J. Young, J. Harry and C. Mantz. The Board, having been organized by the appointment of Dr. Schmucker as President, and Dr. Krauth as Secretary, attended to the important and responsible duties assigned them. The first question that claimed their consideration was, the selection of the location. The citizens of several towns¹ had sent in proposals, and great interest was manifested in the decision. The Board, after having maturely discussed the relative advantages afforded by the places named, and imploring the guidance of Heaven, selected Gettysburg, Adams Co., Pa.,² not only because it had made the highest pecuniary offer, but principally in consequence of its being the most central to the great body of the Lutheran church. At this meeting also was presented, and unanimously approved, the Constitution³ of the Seminary,

¹ Hagerstown, Md. offered \$6635 in money, the payment of which was pledged. Carlisle, Pa., proposed to give \$2000 in money, the residence of the Professor for five years, and \$3000 towards the erection of a building for the Seminary. In addition to this, a lot was promised, provided the proposition of the Trustees of Dickinson college was not accepted. The Trustees offered the use of a lecture room in the college edifice, a convenient and eligible building lot, one hundred feet square, situated in the college campus, the gratuitous use of the library to the students, and also the privilege of attending the lectures of the college Professors; with the understanding, however, that the Seminary Professor serve as Professor of Hebrew and Oriental Literature in the College. Gettysburg, Pa., offered \$7000 in money, and the Trustees of the Academy the use of that building, until suitable accommodations could be provided for the Seminary.

² Gettysburg was selected on the second ballot. It was previously decided that a majority of the whole vote should be necessary to a choice.

³ This is here given, in an accessible form, for future reference:

Art. I. Design of this Institution.

SECT. 1. It is proper to make a summary statement of the objects aimed at by the founders of this institution, and of the benefits expected from it, in order that its design may be made known to the public, and that it may always be sacredly kept in view by its Directors, Professors and Pupils. It is designed:

2. To provide our churches with pastors who sincerely believe, and cordially approve of, the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession, and who will therefore teach them in opposition to Deists, Unitarians, Arians, Antinomians, and all other fundamental errorists.

3. To meet the exigencies of our churches, many of which require Ministers capable of preaching in both the German and English languages.

4. To educate for the ministry poor young men of piety and talents; by affording them gratuitous instruction, and, as far as the funds will admit, and their necessity requires, defraying also their other necessary expenses.

which the Professor elect had been directed to prepare in consonance with the principles adopted by the General Synod.

5. To make the future Ministers of the church devoted and deeply pious men ; by educating a number of them amid circumstances most favorable to the growth of genuine godliness, and affording the most powerful stimulus to its attainment.

6. To make the future ministers of the church zealous and learned men ; workmen that need not be ashamed, being qualified rightly to divide the word of truth, and to give unto each hearer his portion, both of instruction and edification, in due season.

7. To promote unanimity of views and harmony of feelings, among the ministers of the church, by having a large number educated by the same teachers, and in the same course of study ; and thus to enable them to co-operate more effectually in promoting the kingdom of the Redeemer.

8. To increase the number of ministers, and make it commensurate with the increasing wants of the church.

Art. II. Board of Directors.

SECT. I. That the Board of Directors shall be chosen by the different Synods which are connected with the General Synod, and contribute pecuniary aid to the support of the Seminary, according to Statutes three, four and five. And so soon as any other Synod, not now comprehended in the General Synod, shall enter into regular connexion with said body, it shall be placed on an equality with the Synods, which were concerned in the original formation of the Seminary, and to which the fourth Statute particularly refers : that is, after having resolved to patronize the Seminary, and after having made some contribution to its funds, each such Synod shall be entitled to three clerical and two lay-directors : and after its contributions shall amount to three thousand three hundred and thirty-three dollars (the average sum paid by the original Synods in making up the aggregate ten thousand) then, for all contributions subsequently paid into the general fund, each such Synod shall be entitled to additional Directors, according to the ratio specified in Statute five.

2. Every Director, before he takes his seat as a member of this Board, shall solemnly subscribe the following formula, viz : "Sincerely approving the design of the Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, as detailed in Art. I. of its Constitution, and of the provisions of the Constitution and Statutes of said Seminary, I do solemnly declare and promise, in the presence of God and this Board, that I will faithfully endeavor to carry into effect all the provisions of said Constitution and Statutes, and thus promote the great design of said Seminary."

3. There shall be two regular semi-annual meetings of the Board in each year, the one at the end of the Summer session, and the other at the end of the Winter session. The transaction of the business of the Board, shall commence immediately after the conclusion of the examination of the students, at which it shall be the duty of the Directors to attend. Seven members of the Board shall form a quorum, *Provided always*, that five of this number be ministers of the Gospel, and two laymen.

4. The Board shall annually choose out of their own number, a President, Vice-President and Secretary, who shall always be re-eligible. In the absence of the President, the Vice-President shall preside, and in his absence, the Board shall elect a President pro tempore.

5. A special meeting of the Board shall be called by the President, or in case of his death, or inability to act, by the Vice-President, whenever a written request for such a meeting is presented to him, signed by at least two clerical and one lay Director from each Synod in connexion with the Seminary. The mode of calling a special meeting by the President or Vice President, when thus lawfully requested, shall be by a circular addressed to each Director, specifying the time of meeting, and the business to be transacted.

The Synods of West Pennsylvania and Maryland were, by a vote of the Board, requested to contribute, each one hundred

This letter shall be sent at least fifty days before the time of said meeting, and no business can be transacted except that specified in the notice.

6. The Board of Directors shall elect some suitable person as the Treasurer of the Board, who shall be required to give sufficient bond and security. The Treasurer shall receive all moneys to be paid into the Treasury, and shall hold them and his office subject to the exclusive direction of the Board. He shall in no case whatever, pay out any money, except when ordered by a vote of the Board, and shall render to them at every semi-annual meeting, a faithful statement of his accounts.

7. Every meeting of the Board shall be opened and closed with prayer. And at every stated meeting in the spring, the whole of the Statutes and Constitution shall be read before the Board of Directors, in order that they distinctly keep in mind the design of the institution, and the duties incumbent upon them.

8. The Board shall inaugurate the Professors, and give direction what exercises shall be performed on such occasions. They shall prescribe the course of instruction to be pursued by the Professors: and any Professor wishing to introduce any important change in his department of the course, shall first submit it to the Board for their approbation.

9. The Board of Directors shall inspect the fidelity of the Professors, as well with regard to the doctrines actually taught, as to the manner of teaching them: If any just reason be given them to suspect either the orthodoxy or piety, or habitual diligence, or capacity of a Professor, or his devotedness to the Lutheran Church, it shall be their sacred duty to institute an investigation at the next regular meeting, or, if the case be one of fundamental heterodoxy, they shall call a special meeting for the purpose. If, after candid and deliberate examination, they shall judge any Professor guilty of either of the above charges alleged against him, it shall be their sacred duty to depose him from office, to appoint immediately some suitable minister of our church to conduct, *pro tempore*, the instruction of the Seminary, (requiring of him the same doctrinal profession, and oath of office, as of the Professor) and to take the earliest constitutional measures to elect a new Professor.

10. It shall be the duty of the Board of Directors to keep a watch over the conduct and interests of the students, to redress their grievances, to review and sanction, or reverse the decisions of the Faculty.

11. At every stated meeting of the General Synod, the Board shall forward to said body in writing, a detailed and faithful account of the state of the Seminary. The General Synod may recommend to the Board any measures which they deem conducive to the welfare of the institution; and every such recommendation shall be considered at the next regular meeting of the Board, and may be accepted or rejected, as the majority of the Directors present shall see fit. *Provided always*, That on every such measure recommended by the General Synod, those Directors who are absent may vote by proxy or letter.

12. If there should, at any time, be a doubt with regard to an applicant for a seat in this Board, whether he is lawfully entitled to such seat according to the Constitution and Statutes of this Seminary, the existing members of the Board shall decide the point by a vote.

13. In their efforts to promote the grand designs of this Seminary, and in short, in all their official acts, the Directors shall conform to the Constitution of the Seminary, and the Statutes on which it is founded: and if, at any time, they should act contrary thereto, or transcend the powers therein granted them, the party deeming itself aggrieved, may have redress by appeal to the Judges of the Supreme Court of the State of Pennsylvania, who are hereby constituted and authorized to judge in such cases, and a majority of whom may declare null and void any decision of this Board, from which an

and fifty dollars to the immediate relief of the Seminary, until the funds were adequate for the maintenance of the Professor,

appeal is made to them, and which, after mature deliberation, they believe to be contrary to the Constitution of this Seminary, or the Statutes on which it is founded, and with which it must ever harmonize.

Art. III Of the Professors.

SECT. I. No person shall be eligible to the office of Professor, who is not an ordained pastor of the Evangelical Lutheran Church, of high repute for piety and talents. And no person shall be eligible to the Professorship of Didactic and Polemic Theology, who has not, in addition to the above qualifications, officiated as pastor in the church at least five years.

2. Every Professor elect of this institution shall, on the day of his inauguration, publicly pronounce and subscribe the oath of office required of the Directors, and also, the following declaration: "I solemnly declare in the presence of God and the Directors of this Seminary, that I do *EX ANIMO*, believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church government adopted by the Lutheran Church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach anything, either directly or by insinuation, which shall appear to me to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise, by the aid of God, to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Arians, Universalists, Pelagians, Antinomians, and all other errorists, while I remain a Professor in this Seminary."

3. The preceding declaration shall be repeated by each Professor at the expiration of every term of five years, in the presence of the Directors: and at any intermediate time, if required to do so by a vote of the Board of Directors. And no man shall be retained as Professor who shall refuse to make and repeat this declaration, in the manner and at the times above specified.

4. Each Professor shall, if practicable, have at least six lectures or recitations in a week. Each lecture and recitation shall be accompanied by prayer.

5. The salary of the Professors shall be fixed by the Board, and shall be equal to a comfortable support and provision for a family.

6. Should any Professor wish to resign his office, he shall give the Directors six months previous notice of his intention.

7. The Professors of the Seminary shall constitute a Faculty, of which each member shall have an equal vote, and of which the Professor of Didactic and Polemic divinity shall, when present, be *ex officio* chairman. The Faculty shall convene at the request of any one of its members. They shall keep a record of their proceedings, which shall be laid before the Directors at every regular meeting.

8. The Faculty shall have power to determine the hours of recitation; to examine and decide on all cases of discipline and questions of order; to admit Students; to determine the rules of decorum and duty, which rules shall be publicly read to the Students at the commencement of each session; to admonish and dismiss any student, who shall prove immoral, or disobedient, or unsound in his religious views, or whom they shall judge on any account a dangerous or unprofitable member of the institution.

9. The Professors, together with the Students, shall stately worship with the Church established in the place in which the Seminary is located; and

and Hon. Charles A. Barnitz, of York, Pa., was appointed Treasurer.¹

an arrangement shall be made, under the direction of the Board, by which each Professor shall preach to the Students once in each month: but the Professors shall have no connexion with the church, nor perform any pastoral functions whatever, unless they are requested by the regular pastor of the church, and find it consistent with their professorial duties and their disposition to do so.

Art. IV. Course of Study, Examinations and Vacations.

SECT. 1. The regular course of instruction and study in the Seminary shall embrace the following branches: Greek and Hebrew Philology, Sacred Geography, Sacred Chronology, Biblical and Profane History connected, Jewish Antiquities, Philosophy of the Mind, Evidences of Christianity, Biblical Criticism, Exegetical Theology, Biblical Theology, Systematic Divinity, Practical Divinity, Ecclesiastical History, Polemic Theology, Church Government, Composition and Delivery of Sermons, and Pastoral Theology.

2. The time requisite for a complete course of study is three years: though students may be received for a shorter time.

3. Each student, who has the necessary physical and mental capacity, will be expected to pay a reasonable attention to sacred music.

4. At the close of each session, there shall be a regular examination of all the classes on the studies of that session, conducted by the Professors, in the presence of such of the Directors, and other literary gentlemen as may be present. And at the close of their course, the senior class shall, in like manner, be examined on all the studies of the whole course. The theses of the senior class, shall be assigned them by the Faculty, three months before the time when they are to be publicly defended.

5. Particular attention shall be paid to the German language, and the course of studies shall be so regulated, that a due portion of them may be pursued in the German language by all the Students who wish.

6. There shall be two vacations in each year, of six weeks continuance each, to commence on the third Thursday of April and September. When the third Thursday of April falls into the week of Good Friday, the spring vacation shall begin one week later.

7. All students shall be in their respective rooms during study hours, and no student shall be absent from recitation or lecture, without having previously obtained the permission of the officiating Professor.

8. Every student shall be required to read an original composition, on such subjects as the Professors may appoint, at least once a month in the junior year, once in three weeks in the second year, and once in two weeks in the senior year. And once a month during the whole course, each student shall commit to memory a piece of his own composition, and pronounce it before the Professors and students.

Art. V. Of the Devotional Exercises of the Students.

SECT. 1. "It ought to be considered as an object of primary importance by every student of the Seminary, not to lose that inward practical sense of the power of godliness which he may have attained," nor to suffer his intellectual pursuits at all to impair it; but on the contrary, to aim at constant growth in piety and enlightened zeal for the interests of religion: ever remembering that without this, all his other attainments will be of little value, and must ultimately prove detrimental to the church. "He must remember too, that this is a species of improvement, which must necessarily be left, in a great measure, to himself, as a concern between God and his own soul."

2. Religious exercises shall be performed every morning and evening during term time, either by the Professors, or such students as they shall ap-

¹ Charles A. Morris, Esq., of York, Pa., and Frederick Smith, Esq., of Chambersburg, Pa., have since served in the same capacity.

On the 5th of September, 1826, the Directors convened at Gettysburg, when Professor Schmucker, who had since his ap-

point. In the morning, a devotional chapter or psalm shall be read, and a prayer offered up. In the evening a hymn shall be sung, and the services concluded with prayer.

3. Every student shall constantly, and punctually, and seriously, attend these religious exercises: as well as all the stated public worship in the church. All tardiness or absence from these exercises, shall be noted by Monitors, whom the Faculty shall appoint for the purpose.

4. During winter term, morning prayers shall be attended at seven, and evening prayers at five o'clock; and during summer term, at six o'clock, morning and evening.

5. It is, moreover, expected that each student will, in private, spend a portion of time every morning and evening in devout meditation, self-examination and prayer; and in reading the Holy Scriptures solely for the purpose of practical application to himself. The whole of every Lord's day shall be spent in devotional exercises, either social or secret. The books read are to be practical, and all intellectual pursuits not immediately connected with devotion or the religion of the heart, are on that day to be forborne. It is also recommended, that the first Wednesday of every month be set apart for special prayer and self-examination, and for exercises calculated to promote a missionary spirit.

6. If any student shall be chargeable with levity, or inattention to practical religion, he shall be admonished by the Professors; and if, after due admonition, he persists in his course, he shall be expelled by the Faculty.

7. The Professors shall regard it as their most sacred duty, by every means in their power, to promote genuine piety and true devotion among the students, by inculcating them in all their lectures and instructions, and by warning their pupils against cold formality on the one hand, and enthusiasm on the other.

Art. VI. Of the Students.

SECT. 1. This Seminary shall be open for the reception of students of all Christian denominations, possessing the qualifications hereafter specified.

2. Every applicant for admission shall produce satisfactory testimonials that he possesses good natural talents; is of prudent and discreet deportment, and in full communion with some regular church; that he has passed through a regular course of academical study, or wanting this, he shall submit himself to an examination of his preparatory attainments.

3. Every student, before he takes his station in the Seminary, shall make and subscribe the following declaration: "I declare it to be my serious intention to devote myself to the work of the Gospel ministry: and I solemnly promise that, so long as I remain a member of the Theological Seminary, I will, in reliance on divine grace, faithfully and diligently attend on all the instructions of this institution, that I will conscientiously and vigilantly observe all the regulations of the constitution and by-laws, and that I will pay due respect and obedience to the Professors, treat my fellow-students as brethren, and all other men as becomes the gospel of Christ.

4. Each student shall be considered a probationer during the first six months after his matriculation. If, after the lapse of this time, he shall have proved himself, in the opinion of the Professors, unfit to proceed, they shall report the fact to the Directors, who, if they are of the same opinion, shall dismiss him from the Seminary.

5. Habitual diligence and industry in study shall be required of all the students, unless the want of health prevent, for which the Professors shall make due allowance.

6. Every student shall be expected to treat his teachers with the greatest deference and respect, and all persons with civility; and all students shall yield a prompt and ready obedience to all the lawful requisitions of the Professors and Directors.

pointment been successfully engaged in procuring subscriptions for the institution, was inaugurated with the customary

7. Cleanliness in dress and habit shall be observed by every student; but all excessive expense in clothing is strictly forbidden.

Art. VII. Of the Library.

SECT. I. The acquisition of a select and comprehensive Theological Library, shall be considered as an object of the highest importance to the Seminary.

2. The Directors shall, therefore, from time to time, make such arrangements as they shall deem best calculated to attain the object in view: and so soon as the state of the funds will admit of it, they may make some appropriations for the purchase of the most necessary works.

3. A Librarian shall be appointed by the Directors for such time as they may think proper.

4. A suitable room shall be appropriated for the Library; and shelves shall be erected and divided into alcoves. If any Synod or individual shall nearly or entirely fill one of the compartments, the name of the donor shall be conspicuously placed over it.

5. The Librarian shall keep a correct catalogue of all the books belonging to the Library, and of all the donors who have made contributions to it.

6. No person shall have a right to borrow books, except the Professors and students of the Seminary.

7. The Librarian shall form a detailed system of regulations, embracing the items specified in this Constitution for the management of the Library; which, after having been sanctioned by the Directors, shall remain in force, subject to the amendment or revival of the Board.

8. The stated time for loaning and returning books, shall be from one to three o'clock, of every Saturday afternoon, in term time. Nor shall the Library be opened in the intermediate time, excepting by the Professors, to whom the key of the Library shall at any time be given.

9. A list of the most necessary books shall be presented to the Directors by the Professors, in order that those which are most needed, may be purchased first.

10. Books which are of such size and nature, that they ought rarely to be taken from the Library, shall be used in the Library, during Library hours; *Provided always*, that they may be taken out by the Professors or by a student, who shall have obtained a written order from a Professor. The Faculty shall give the Librarian a list of the books referred to in this section.

Art. VIII. Of the Steward and Commons.

SECT. 1. The Steward shall be employed by the Directors, and shall hold his station under such stipulations as may be agreed on by them.

2. All Theological Students shall board in commons, special cases excepted, of which the Faculty shall take cognizance.

Art. IX. Of Beneficiaries.

SECT. 1. One of the prominent objects of this institution shall be, to defray either in whole or in part, the necessary expenses of indigent young men, destined to the gospel ministry.

2. The Directors shall therefore, as early as possible, devise such measures as may appear to them calculated to effect this object.

3. No person shall be received as Beneficiary, who does not furnish satisfactory testimonials that he is possessed of distinguished natural talents and piety. And if at any time it shall appear to the Professors, that any Beneficiary of this institution does not make such progress in learning and piety as might be expected, he shall no longer profit by the charitable funds of the Seminary.

4. Poor students shall pay nothing for room-rent in the Seminary, and shall be exempted from all the other expenses of the Seminary, as far as the state of the funds will admit.

solemnities, and entered at once upon the duties of his office. He delivered on the occasion an appropriate inaugural address on *Theological Education, with special reference to the Ministry*, which, together with the charge pronounced by David F. Schaeffer, D. D., of Frederick, was published in the German and English languages, and extensively circulated. At the opening of the first session of the institution, eleven students applied for admission. In determining the course of instruction, the Directors thought it best to assume elevated ground, to adopt a high standard of theological culture, and to require of applicants for admission, as many preparatory attainments as were demanded in any other similar school in the country. "To the adoption of this course," say they, "we are impelled by the conviction, that it is not only best calculated to promote the interests of the Redeemer's kingdom, but it is also imperiously called for by the exigencies of our rapidly extending church." They were right in the position they assumed. Experience has shown the wisdom of their decision. If the *priest's lips were of old to keep knowledge*, if the ministers of the gospel are bound to *feed the people with know-*

Art. X. Of the Funds.

SECT. 1. The funds of this institution shall at all times be kept entirely separate and distinct from all other funds or moneys whatever; and the Directors shall deposit them into the hands of such Corporation, or dispose of them in such other manner for safe-keeping and improvement, as they may see proper.

2. The Directors shall endeavor from time to time, to devise means for the gradual enlargement of the funds, until they become adequate to the necessities of the institution.

3. It shall be the duty of the Directors sacredly to execute the intention and directions of testators or donors, in regard to moneys, or other property, left or given to the Seminary.

4. All moneys collected, or funds obtained, shall be paid into the general fund, until provision is made for the support of the Professors, and the erection of the necessary buildings: *Provided always*, that any number of individuals not greater than ten, may at any time found scholarships.

5. After the two fundamental objects mentioned in the last section, shall have been attained, any congregation or Synod, may also found scholarships.

6. Any congregation or Synod, which shall found one or more scholarships, may, if it see fit, reserve to itself, forever, the privilege of nominating the persons to be received on said scholarships. And the nomination of persons to be received on scholarships, founded by a number of individuals not greater than ten, may be reserved by said individuals to themselves, during their life-time, after which it shall be vested in the Directors, and ever remain with them.

7. If, at any time, no applicant possessing the qualifications specified in Article VI. Sect. 1., shall be nominated by the parties in whom the privilege of nomination is vested, then the Directors may nominate such applicant, who may continue the full course of three years. And if no properly qualified applicant be at the disposal of the Directors, the proceeds of said scholarship, during its vacancy, shall be paid over to the general funds of the Seminary.

ledge and understanding, then it is plain that ignorance, next to the want of piety, is one of the most serious defects in those who minister at the altar of God. Personal piety is the most important qualification, an indispensable requisite to the office. Nothing can atone for its absence. Intellectual endowments can never supersede the higher agency of the Holy Spirit. Human learning cannot be substituted for grace. An unsanctified ministry is the greatest curse ever inflicted upon the church. Unless ministers of the gospel be eminently pious, they cannot go before the people and urge them on, to high attainments in the Christian course. They cannot instruct others, when they themselves have never known the way. Where piety is languid and faith weak, ministerial duties will be tasks, and ministerial results will be small. But piety alone is not sufficient! Christianity demands not only an evangelical and pious ministry, but likewise men of highly cultivated mind, possessing intellectual as well as moral qualifications. An enlightened as well as a sanctified ministry is required. The extent and permanency of ministerial influence is, under God, proportionate to its intellectual power. We must train up those who will be mighty in the Scriptures, and able rightly to expound, defend and enforce them. It must be remembered that the words of the Holy Ghost have been communicated in dead languages, which should be understood by those who sustain the relation of spiritual instructors. They, who are set for a defence of the gospel, are often called to encounter subtle and learned adversaries, active opposers of sound doctrine, who will rejoice in an effort to overwhelm the truth, unless their folly is made manifest. Error and infidelity prevail in the land, the enemies of Christianity everywhere abound, and objections to the truth are presented in new forms, and urged with great plausibility. These are to be met and successfully handled. Their sophistry is to be detected, and their absurdity exposed. The Apostolic injunction is, *Lay hands suddenly on no man*. The advice to Timothy was, *Give attendance to reading: Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all*. But we have wandered from our subject farther than we intended. In the opinion expressed we are, however, confident we have the concurrence of the church generally. Even those, whose advantages have been the fewest, experiencing the want of the requisite intellectual furniture, are most ready to endorse the sentiments we have uttered.

To proceed therefore with the narrative, at a meeting of the Board, held in the spring of 1827, the Directors finding that

some of the applicants for admission into the Seminary were deficient in Academic training, and believing that a properly conducted classical school would be highly conducive to the prosperity of the Seminary, associated themselves together, with the view of establishing such an institution. The Gettysburg Academy was subsequently purchased for the purpose, and Rev. David Jacobs appointed the instructor. In 1829 the school was enlarged, and changed into a Gymnasium, a scientific department having been connected with it, under the care of Rev. M. Jacobs. In 1831 it received a charter from the State of Pennsylvania, and was erected into a collegiate institution. From this humble beginning rose gradually into importance Pennsylvania College, which has already been a source of abundant good to the church, and which promises so much for the elevation of our ministry.¹

In the report of the Directors, submitted to the General Synod at its meeting in 1829, reference is made to the munificence of Rev. G. Schober, in kindly presenting to the Seminary between two and three thousand acres of land in North Carolina, and although it has not yielded much; yet the gift was an evidence of the deep and kind interest felt by this venerable father for the institution. A donation of fifty dollars, about the same time, is gratefully acknowledged from our Moravian brethren, at Salem, North Carolina, as an expression of their good feeling and warm sympathy for the enterprise in which we were embarked. Mention is also made of the successful agency of Dr. Schmucker in the Eastern cities, in the collection of funds, and of the warm reception, with which Dr. Kurtz was everywhere greeted, in his mission abroad. It is also stated that an act of incorporation from the Legislature of Pennsylvania, had been secured for the Seminary.² This was

¹ Vide the Evangelical Review, Vol. II., p. 539, for the history of this institution, and the benefits it has conferred upon the Church.

² The articles of incorporation are given for reference:

SECT. 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by authority of the same,* That the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States, located at Gettysburg, in the county of Adams, is hereby erected into a body politic and corporate, in deed and in law, by the name, style and title of "The Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States," and by the same name shall have perpetual succession, and be able to sue and be sued in all courts of law or elsewhere, and shall be able and capable in law and equity to take and hold lands, tenements, goods and chattels, of whatever kind or nature or quality, real personal and mixed, which are now or hereafter shall become the property of the said Seminary, by gift,

accompanied with considerable difficulty, as at that time there was in the State a strong opposition to chartering religious in-

grant, bargain, sale, conveyance, assurance, will, devise, bequest or otherwise, from any person or persons capable of making the same, and the same to grant, bargain, sell or dispose of, and to have and use a common seal: *Provided*, That the yearly value or income of said real and personal estate shall not at any time exceed the sum of six thousand dollars.

SECT. 2. *And be it further enacted by the authority aforesaid*, That the affairs of the corporation shall be managed and superintended by a board of directors, to be elected by the several contributing Synods constituting or which may constitute the General Synod aforesaid, in such manner and at such times as the several Synods may prescribe; and the persons who are now directors shall be directors until others are elected by such several Synods, according to their respective regulations; and the number of directors to be elected by each Synod, shall not be less than five nor more than fourteen, according to the circumstances and regulations mentioned in the statutes now established by the General Synod, and their seats shall be vacated according to the provisions contained in said statutes; and said directors shall annually elect from among their number, a President, Vice-President and Secretary, who shall always be re-eligible; in the absence of the President and Vice-President, a President pro tempore shall be elected by the board; they shall also elect a treasurer from time to time, who shall give security as the directors may require, for the trust reposed in him.

SECT. 3. *And be it further enacted by the authority aforesaid*, That there shall be two semi-annual meetings of the board in each year, one at the end of the summer session, and the other at the end of the winter session, and special meetings as the by-laws may prescribe; and when met seven members shall constitute a quorum, five being ministers and two lay-members; and they shall have power to enact the necessary by-laws, rules and regulations for the well ordering and government of said Seminary, the same being not inconsistent with the constitution and laws of this State, of the United States, or of the constitution calculated for the government of said Seminary; and a record of the transactions of the board shall be kept in a book provided for the purpose; and the funds shall be applied to promote the objects of the institution, as the directors may deem expedient from time to time.

SECT. 4. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for the said corporation to appropriate any of its surplus funds, if any it may have or acquire over and above defraying the usual and necessary expenses thereof, to any object other than those of a charitable or religious purpose, and which shall be necessary or proper for the well being of the said Seminary.

SECT. 5. *And be it further enacted by the authority aforesaid*, That the legislature reserve the right of modifying or resuming the powers and privileges hereby granted.

JOSEPH RITNER,

Speaker of the House of Representatives.

ALEXANDER MAHON,

Speaker of the Senate.

APPROVED, April 17, 1827.—J. ANDREW SHULZE.

situations. The application was, however, successful, through the untiring and active exertions of Hon. Charles A. Barnitz, J. G. Schmucker, D. D., and Rev. J. Herbst, into whose hands the matter had been committed.

The erection of a suitable edifice was contemplated by the Board from the very beginning, but the question was postponed from time to time, in consequence of pecuniary difficulties. At a meeting in 1829, the inconveniences, resulting from the want of proper accommodations, were regarded as so great, that the Directors determined at once to undertake the project, and to erect an edifice, which should contain all the necessary public apartments and comfortable rooms for the students. On the 26th of May, 1831, the corner-stone of the new building was laid with appropriate religious services, in the presence of a large concourse of citizens and strangers. The exercises on the occasion were conducted by J. G. Schmucker, D. D., C. P. Krauth, D. D., D. F. Schaeffer, D. D., Rev. J. Uhlhorn, Rev. A. Reck, Rev. J. W. Heim, and Rev. C. F. Heyer. The next year the house was sufficiently completed to admit of its occupancy by the students. It is a fine building, about a half mile from Gettysburg,¹ situated on an elevation of ground, commanding an interesting and extended prospect of the country, with beautified walks, and a densely shaded grove in the rear. The edifice is of brick, four stories in height, and is one hundred feet in length, and forty in breadth. Besides the necessary apartments for the chapel, library, recitation rooms, and accommodations for the steward and his family, sixty students can be lodged. A large number of rooms have been furnished for the young men by congregations and benevolent individuals in the church. On each side, at a short distance from the Seminary building, two neat and comfortable dwellings, as residences for the Professors, were erected by the Board in 1833.

During the first four years after the organization of the institution, Professor Schmucker performed all the labor of instruction. This was, however, only a temporary arrangement, and it was intended that additional force should be provided so soon as the finances of the Seminary would justify the measure. The initiatory step was taken by the West Pennsylvania Synod, at a meeting held in York, in 1828, when individual

¹ The site of the building was selected by a committee of disinterested persons, not living in Gettysburg, previously appointed by the Board, viz: Hon. C. A. Barnitz, of York, Pa., George Hager, of Hagerstown, Md., and Frederick Sharretts, of Carlisle, Pa.

subscriptions of one hundred dollars were started, for the support of the second Professorship. Accordingly, in May 1830, Ernest L. Hazelius, D. D., a native of Germany, but more recently Professor in the Hartwick Seminary, New York, was unanimously elected Professor of Biblical and Oriental Literature, and of the German language. The following September he was solemnly inducted into office, in the presence of the Board and a large assemblage; J. D. Kurtz, D. D., of Baltimore, delivering the charge to the Professor, who, after having read and signed the declaration required, pronounced an interesting address *On the History of our Church in this country*. Dr. Hazelius' connexion with the institution was of short duration. In 1833, having received a call to the Theological Seminary of the Synod of South Carolina, at Lexington, he resigned his chair, very much to the regret of the Board of Directors, who in their minutes testify to the zeal and industry with which he had discharged the duties of his office. In the fall of 1833, Charles P. Krauth, D. D., originally of Montgomery Co., Pa., and for several years a resident of the State of Virginia, but at the time of his election Pastor of St. Matthew's Church, Philadelphia, was chosen Professor of Biblical and Oriental Literature; and as the funds of the institution were not adequate to sustain two Professors, it was agreed that part of Dr. Krauth's time should be devoted to imparting instruction in Pennsylvania College, with the understanding, that so soon as the proper arrangement could be made, his duties should be entirely confined to the Seminary. At the following session of the Board, Benjamin Kurtz, D. D., of Baltimore, Md., was appointed Professor of German Literature and Ecclesiastical History, to whom also a chair was assigned by the Trustees of the College, whence it was proposed part of his support should be derived. Doctor Kurtz declined the position to which he had been invited.

The institution, at this period of its history, appeared to be steadily increasing in favor, and gaining the confidence of the church. Its hold upon the affections of the people was strengthening. Its usefulness was extending, and the enterprise was considered no longer an experiment. It enjoyed uninterrupted success. The smiles of Heaven seemed to rest upon the school, and to accompany the efforts of the brethren.

For a series of years succeeding, no changes were made in the instruction, and nothing of special importance occurred. In 1838, Dr. Krauth, who had, for four years, been filling the Presidency of Pennsylvania College, resigned his Professorship in the Seminary, in consequence of his duties in the college

requiring all his attention. John G. Morris, D. D., of Baltimore, was elected as his successor, but being unwilling to accept the appointment, Doctor Krauth, at the earnest request of the Directors, consented to withdraw his resignation, and to continue to give instruction in the Seminary, so far as his collegiate duties would allow. At the meeting of the Board in 1839, Henry I. Schmidt, D. D., a native of Nazareth, Pa., and for several years pastor of a German congregation in Boston, Mass., who had previously been elected a member of the Faculty in College, was chosen Professor of German Literature in the Seminary. In 1843 he resigned, having accepted a situation in the North. His departure was an occasion of deep regret, but under the circumstances it was necessary. There seemed to be no other alternative, as the income of the institutions was not adequate to sustain all, who were engaged in the work of instruction.

The opinion generally prevailing in the church, that the Seminary ought to be more fully endowed, and the entire time of two Professors devoted to the institution, the Alumni held a convention at Gettysburg in the Spring of 1844, for the purpose of devising some plan of relief, and extending aid to their *Alma Mater*. A large number assembled on the occasion, animated with a noble zeal and an earnest desire to do something, in order that the means of instruction might be enlarged, and the institution made more useful to the church. A deep and enthusiastic interest was awakened in this effort. All felt that a permanent endowment must be secured, and that the present was the most propitious time for action. It was therefore determined by the Alumni, that a vigorous effort should be made; that subscriptions should be taken, to be paid in annual instalments for five years, for the immediate support of a second Professor, and operations commenced to raise funds to be invested on landed security, with at least double the amount thus invested, for the permanent endowment. The Directors confidently relying upon the success of the Alumni effort, which was most auspiciously commenced, at their meeting in September, 1844, proceeded to elect Rev. Charles A. Hay, a graduate of Pennsylvania College, and an Alumnus of the Seminary, at the time pastor of the Lutheran church, Middletown, Md., Professor of Biblical Literature and of the German Language. At the beginning of the winter session he was inaugurated, and at once entered upon his duties. Professor Hay remained in office until the Spring of 1848, when he resigned, and resumed the pastoral office. On the occasion the Board passed resolutions, commendatory of his

character and qualifications, and of the fidelity, with which he had discharged the duties of the station. As the effort for the permanent endowment of the institution, so far had only partially succeeded, and was not yet completed, the Directors, in 1849, made overtures to the Synod of Pennsylvania to unite with them more fully in the support of the Seminary, and proposed to give to this body the right of nominating the incumbent. The Synod acceded to the proposition, expressed a willingness to contribute to the pecuniary support of the Seminary, and immediately placed in nomination Charles R. Demme, D. D., Pastor of the Collegiate German Lutheran Churches in Philadelphia. The nomination was unanimously confirmed by the Board, and the hope was generally entertained that the Doctor would feel it his duty to accept the appointment. It was, therefore, an occasion of sincere regret, when it was ascertained that he could not consent to occupy the position to which he had been called, and for which he was regarded as so eminently qualified.

Doctor Krauth, in compliance with the wishes of the Board, continued, as in former years, temporarily to give instruction to the Theological students, until the session of the Board in 1850, when the finances of the institution appearing to justify the step, he was appointed full Professor, with the understanding, that his labors be entirely withdrawn from the College. A permanent arrangement has, at length, been effected, and the entire time of two Professors secured for the institution. The object so earnestly desired from the beginning, has been attained, and provision is made for instruction in all the branches usually taught in similar schools. The various departments, at the present time, are filled by the respective Professors, as follows: S. S. Schmucker, D. D., Professor of Didactic, Polemic and Homiletic Theology and German Literature. C. P. Krauth, D. D., Professor of Sacred Philology, Biblical Criticism, Ecclesiastical History and Pastoral Theology. An addition to the Faculty will probably be made, during the coming year, and an individual of acknowledged ability appointed to fill the German Professorship, now in process of completion by the Synod of Pennsylvania, through the successful agency of Rev. B. Keller, the design of which is to afford the students of both institutions facilities for the acquisition of the German language. This arrangement will furnish unusual advantages to those who are desirous of becoming acquainted with the noble language of our fathers. And as the tide of immigration from Europe into this country is so great, many years must elapse before we can dispense entirely with German ser-

vices in our church. To us will these immigrants look for ministers. Upon us they have claims. We are, in a measure, responsible for the spiritual training of a large proportion of our foreign population, and we will be recreant to our duty, if we do not put forth the effort to send them men, who will be able to break unto them the word of life in their vernacular tongue.

The library of the Seminary is extensive and well selected, one of the most valuable, in many respects, probably, in the United States. It embraces nearly nine thousand volumes, and is, from time to time, receiving important accessions.

The finances are in a better condition than at any previous period in the history of the institution. Besides the real estate, which consists of the Seminary edifice and the two buildings occupied by the Professors, there is, according to the report presented to the last convention of the General Synod, a fund of upwards of thirty thousand dollars permanently invested for the support of the Professors.

The whole number of students, connected with the Seminary since its foundation, is two hundred and eighty-three. Of these, seven have served as Presidents, and ten more as Professors in our Literary and Theological institutions; two have labored as Foreign Missionaries in connexion with our mission in India; six have been employed as editors of periodicals; ten have been engaged in preaching the gospel among other denominations, whilst the great body of the Alumni have labored as Home Missionaries, or settled pastors within our own borders, most satisfactorily answering the design for which the institution was reared, and fulfilling the ardent expectations of its pious founders.

Has not the church reason to feel encouraged in the contemplation of the past? How much is there in the history of this institution to claim our devout gratitude? Difficulties the most formidable have been overcome, and evils the most serious, removed. The Great Head of the church, from whom cometh all good, has kindly watched over its interests, and blessed its efforts! Who can adequately estimate the influence for good, the salutary, conservative and saving influence exerted through this instrumentality, during the brief period of its existence? Although thirty years have not elapsed since its career commenced, yet how many have been permitted to sit under its shade and partake of its valuable fruit? From this fountain have issued streams to refresh the waste places of Zion, and to make glad the city of God, the holy place of the Tabernacles of the Most High. For a long period this was almost

the only source, to which our destitute congregations could look for supplies. What would be the present condition of the church, if this institution had never been planted? Would the same number have entered the ministry, or could they have entered upon its duties as well prepared for the service? Could the demand for faithful pastors have been met to the extent of even the present partial supply? We rejoice in the prosperous advances our church has made of late years. A great change is perceptible! A vast improvement has taken place. New life has been infused into her whole being. She has manifested a more active spirit, and presented a more attractive character. Her strength has been developed, her resources unfolded, and her energies called forth. How much of this change is to be ascribed to the influence of the Theological Seminary of the General Synod, they who are conversant with facts, in the history of the church, must decide! The church, we believe, does appreciate its value, and seems sensible of the service it has rendered. Although other institutions of a similar character have since been established within her pale, yet the very thought that they were successful or flourishing at the expense of the one at Gettysburg, would occasion general regret, and excite painful solicitude. Who does not cherish this School of the Prophets with deep interest, with an affectionate regard? Who is not concerned for its prosperity? Who will not labor for its advancement?

The expediency of Theological Seminaries can no longer be regarded as a doubtful experiment. The church seems to have settled down into the conviction, that in this way the most appropriate and extensive, the most thorough and complete instruction can be secured. There may be some evils connected with the present system, we admit, but the superior advantages, it affords, greatly counterbalance any inconveniences that are experienced. If we were permitted to suggest a change in the present arrangement, we would combine the two systems, uniting the private with the public instruction. We would propose a plan similar to the one now adopted by our Medical schools, by which the student could spend half the year in attendance upon the instruction of the Seminary, the other half in the study of a private clergyman, learning there the practical part of his work, and acquiring an acquaintance with pastoral duties. We believe an arrangement of this kind would be a great improvement, and productive of the highest good. It would be a benefit to the student physically; his health would be invigorated, his pecuniary resources replenished. It would contribute greatly to his moral culture,

and promote his growth in grace. We cannot, however, dispense with the Theological Seminary. The best instructors can thus be secured, whose whole time and undivided exertions can be devoted to the work. When studies are pursued in private, they are often directed by incompetent men, totally unfit for the responsible business; or if qualified, in the multiplicity of their pastoral engagements, they have not the leisure to do them justice. Many of our private ministers are indifferently supplied with books, which are constantly needed by the student for reference. He must have access to a suitable library, if he would pursue his studies with profit. Young men by being brought together in the class room are improved. Mental excrescences are removed, and the rough corners knocked off. The sympathy, that is awakened, is of great use in the acquisition of knowledge. The excitement is wholesome. As iron sharpeneth iron, so mind in contact with mind leads to closer and more persevering application, to a more intimate acquaintance with its own powers and defects, to richer and more solid results. Besides, that which is left to individual enterprise and caprice, although it may be well managed, will not be directed with uniformity. Candidates for the sacred office should be trained under the eye of the church. She should at all times inspect and control their education. She should see that the instruction is faithful and sound. She should feel it her duty to counsel the instructors, and should propose such changes, as at any time may be deemed desirable. She should carefully watch over these precious fountains, and if ever they become poisoned, promptly apply an effectual remedy. A heavy responsibility rests upon the church. She is bound to make provision for a pious and able ministry. If she is indifferent to the education of her ministers, or is negligent in the performance of this duty, she must be considered faithless to her own most vital interests, and guilty in the sight of the Great Head of the church.

The ministry of reconciliation has exerted, and is destined to exert a most important influence upon the world. It is most closely connected with the glory of God, and the highest welfare of mankind. It has a great and powerful result to secure, a glorious work to perform. Let us, then, not only earnestly pray *the Lord of the harvest, that he will send forth laborers into his harvest*, but let us put forth corresponding efforts, that the church may be furnished with approved watchmen on Zion's walls, with workmen that need not be ashamed, rightly dividing the word of truth. God will not be unmindful of the work of faith and labor of love we render to His

name. He will be with us, and crown our efforts with abundant success. He will be pleased graciously to employ us in his service for the accomplishment of his glorious purposes, for the diffusion of human happiness, and the advancement of the Redeemer's kingdom!

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

Philosophy of Sir William Hamilton, Bart. Professor of Logic and Metaphysics in Edinburg University. Arranged and edited by D. A. Wright, Translator of Cousin's "History of Modern Philosophy." For the use of Schools and Colleges. N. York: D. Appleton and Company, 200 Broadway.—MDCCCLIII.

WE welcome this publication as presenting, in its "Philosophy of Common Sense" something far more definite, positive and satisfactory, than we have been wont to find in the speculations of most philosophers. In vindicating "our primary beliefs considered as the ultimate criterion of truth," against the contradictory absurdities of a skeptical philosophy, and in exposing the many gross mistakes which have been made in the conception and application of the doctrine of Common Sense, Sir William Hamilton secures a fixed and unshifting starting-point, and clears the way, for a train of metaphysical speculations as clear and convincing as they are profound and ingenious. In the Second Part we have an ample elucidation of Reid's doctrine of perception, and a very discriminating and triumphant defence of this doctrine against Sir Thomas Brown: a defence in which Reid's fundamental correctness and general accuracy are conclusively made out, whilst his numerous erroneous conclusions, and the errors in his analysis of consciousness are made equally plain, and accurate statements, sound conclusions, and consistent ratiocinations are given in their place. The Third Part, the "Philosophy of the Conditioned," whilst it exposes the utter absurdity and the dismal perniciousness of sensuism and materialism, is mainly a consummately effectual refutation of Cousin's doctrine of the Infinito-Absolute, in which is thus also exposed the complete unsatisfactoriness, nay, to use a pardonable tautology, the emptiness of that vast vacuum, German rationalism, more properly termed Intellectualism, of which Cousin is the apostle in France. It is almost needless to add that Sir William Hamilton is an humble christian, and though (we should say, because) a profound philosopher, a devout learner in the school of the Great Teacher. To the lovers of philosophy this publication will be a most valuable acquisition, and its introduction, as a text-book, in colleges, can be fruitful only of good. It is the production of a mind of uncommon depth and vast reach of thought, of a logician thoroughly

and rigidly consistent, of a most acute and discriminating critic, and a scholar of most imposing erudition; and its influence on the state and progress of speculative science here and elsewhere cannot but be highly beneficial. We conceive it is only through a misapprehension of his meaning, that any conclusions unfavorable to religious truth can be drawn from aught that he has said.

Discussions on Philosophy and Literature, Education and University Reform. Chiefly from the Edinburg Review; corrected, vindicated, enlarged, in Notes and Appendices. By Sir William Hamilton, Bart. With an Introductory Essay by Robert Turnbull, D. D. New York: Harper and Brothers, Publishers, 329 & 331 Pearl Street, Franklin Square.—1853.

THIS volume is, in the main, essentially different from the one just noticed, which contains the author's philosophical writings only. Like the latter, it contains the Philosophy of the Unconditioned, and the Philosophy of Perception; but the remaining and ample space is filled up, in part, with papers more attractive and interesting to general readers and literary men. There is an article on Johnson's Translation of Tenneman's Manual of the History of Philosophy: a long one on logic, reviewing the recent English Treatises on that science: an exceedingly interesting one on the "Epistola Obscurorum Virorum:" a long and most able one on the study of Mathematics as an exercise of the mind, unfavorable, and, as we think, very justly so, to the science; and a number of others, all exceedingly valuable and interesting; our main objection here being, that in the article on the question: "Do religious tests insure religious teachers?" the unfortunate affair of the Landgrave Philip of Hesse is, as it appears to us, unnecessarily introduced and ventilated. The Introductory Essay by Dr. Turnbull is a valuable addition, and the appendix contains a great deal of important and interesting matter, especially on sundry educational subjects. Though we may object to some things in the volume, we are assured that it cannot be otherwise than highly instructive and interesting to educators, students, and literary men.

The Mud Cabin; or, The Character and Tendency of British Institutions, as illustrated in their Effect upon Human Character and Destiny. By Warren Isham. Second Edition. New York: D. Appleton and Company, 200 Broadway, and 16 Little Britain, London.—1853.

THIS is not, as the title, "The Mud Cabin," might lead the reader to suppose, a work of fiction. This title was "chosen solely from its identification with the sober facts and reflections with which its pages are filled. These facts and reflections are the result of careful investigation and research, continued through a period of eighteen months, and challenge the severest scrutiny." We are free to acknowledge, that we have long entertained a very unfavorable opinion of the character and tendency of British institutions, and of their influence upon all classes of Society. This opinion has here been confirmed and justified by a mass of evidence perfectly overwhelming.

The book is dedicated "to the workingmen of the United States of all professions and pursuits;" and all Americans, excepting only our worse than ridiculous moneyed aristocracy, will learn from it more highly than ever to appreciate our free institutions, by which the rights of all are equally honored and protected. The book is deeply interesting: while it proves, by an appalling multitude of facts, that the masses are in a most deplorable condition in Great Britain, it also shows, that a better state of things is gradually approaching in that misgoverned country. It is replete with instruction, and we hope it may do good, both here and abroad.

On Miracles: By Ralph Wardlaw, D. D. New York: Robert Carter and Brothers, No. 285 Broadway.—1853.

THE name of Dr. Wardlaw is so well known, and his character and abilities are so highly appreciated in the religious and theological world, that it seems needless to recommend any elaborate work proceeding from his pen. His design in preparing the present work for the press, was, to meet and counteract the abounding skepticism of the time. It manfully encounters this skepticism, both in its old and its new phases, discusses the general question under all its various aspects, examines the view of miracles held by German rationalists, the explanation of them by the myths of Strauss, the estimate of them by Spiritualists, and also exposes the absurd claims of the pretended miracles of the Romish church. In all this the most extensive knowledge and thorough research, sound criticism, severe logic, philosophic acumen, and altogether, the most consummate ability to meet and do full justice to the momentous questions involved in this great subject, are exhibited. In these days, in which infidelity displays such extraordinary ingenuity and activity, works like this have a special and inappreciable value, as they serve to instruct and establish the doubting and wavering, and to arm believers against the specious reasonings of the versatile enemies of the christian faith. To christians generally, as well as to clergymen, we most cordially recommend it as a most valuable contribution to the apologetic literature of the church.

Abbeokuta; or, Sunrise within the Tropics: An Outline of the Origin and Progress of the Yoruba Mission. By Miss Tucker, author of "The Rainbow in the North" New York: Robert Carter and Brothers, No. 285, Broadway.—1853.

THIS is an exceedingly interesting and delightful volume, thoroughly imbued with the gentle and loving spirit of our holy religion. It gives a pretty full account of divers African nations, of Yoruba and its people, of the foundation of Abbeokuta, of matters and things connected with the general subjects, such as manners, customs, superstitions, &c., of Africa, but chiefly aims to gladden the hearts of christians by its narrative of the introduction of christianity among the people of Yoruba, especially at Abbeokuta, and of the grateful and joyful reception given to the Gospel by the sable denizens of that Tropical region. The book abounds with facts and incidents of deep interest, and describes labors and results of great importance. It is illustra-

ted with maps and engravings. The volume has strong claims upon the interest of the christian community.

Theory of Politics : An Inquiry into the foundations of Governments, and the Causes and Progress of Political Revolutions.

By Richard Hildreth, author of "The History of the United States of America," etc. New York : Harper and Brothers.—1853.

THIS is a most searching examination and thorough discussion of all the elements entering into the idea of government, and of all the facts exhibited in its practical developments from the earliest times. In all European countries the church has hitherto, unfortunately, occupied, in all these concerns, a false position. Hence the mystical power, as the author terms the influence proceeding from the church, is not here viewed, and so far as the past is concerned, cannot in some respects be viewed, in a favorable light. We have failed to make out the author's actual position as regards christianity and the church, from what he says in this work : we have some doubt as to its being satisfactory and just. It would certainly have been worth while for him to show the proper relation of the church to the body politic, the beneficial influence indirectly exerted upon it by christianity, and to exhibit the importance of the strict application of truly christian principles in the establishment and conservation of a righteous and beneficent system of government. The work, however, is written with great ability, and affords evidence of the author's extensive knowledge, of his sound thinking, his correct principles, his conservative republicanism, and his liberal philanthropy, and deserves to be carefully studied and pondered in our agitated and distracted times.

Elements of Rhetoric. By Richard Whately, D. D. Archbishop of Dublin. Reprinted from the seventh (octavo) Edition. New York : Harper and Brothers.—1853.

THIS work is already so well known, that it is not necessary to enlarge upon its merits. Like the other writings of Archbishop Whately, it bears witness of the distinguished abilities of its author. It is not as easy to use as a school-book as Dr. Blair's, but it is immeasurably superior to his in intrinsic merits, in depth of thought, in correctness of judgment, in acuteness and consistency of reasoning. While it may justly be said to present the true philosophy of rhetoric, it is by no means merely a dry abstract dissertation : it is composed in an elegant style, and its illustrations are both copious and exceedingly appropriate. To those who desire fully to understand the great art of speaking and writing, this work cannot be too strongly recommended.

The Homes of the New World ; Impressions of America. By Frederika Bremer. Translated by Mary Howitt. In two volumes. New York : Harper and Brothers.—1853.

THESE two stout volumes, relating Miss Bremer's travels in the United States, and giving her impressions and notions of men and things, of politics and churches, of public institutions and domestic life, &c., &c., in our country, will doubtless be read with great avidity throughout the length and

breadth of the land. They have deeply interested us, but not added to the high opinion which we had previously entertained of the author. There is much that is valuable and instructive, and much that is very delightful, in the work; but there is entirely too much gossip about families and individuals, about men and women, distinguished and obscure, duly labelled and paraded before the public. Her opinions on many subjects are very correct and just, on others excessively absurd: her religious views, though she often discourses the language of truth and sound doctrine, and exhibits deep devotional feeling, seem yet to be very loose and unsettled: her religion has evidently a deep tinge of latitudinarianism and rationalism: although she differs from Channing, and Emerson, and Bellows, and the Quakers, she raves about them with a sort of extravagant hero-worship, and hears their discourses, and reads their writings with excessive delight: she sympathizes with all sorts of isms; with the advocates of woman's rights: even Mormonism finds some favor with her: only the spiritual rappers and media she cannot away with: her own church, as existing in America, she almost ignores, and repeats the oft-told tale, that the church of Unonius in Chicago, is a Lutheran church. With the exception of some subjects, she paints every thing "couleur de rose," and is often sweet usque ad nauseam. Yet, with all its faults, it is exceedingly entertaining, and throughout highly interesting. It is evidently the unaffected utterance of a sincere mind. On many matters of general interest, on divers institutions, on sundry national peculiarities, she expresses very correct and just views, and sometimes deservedly severe censures. Take it all in all, it is a very interesting mélange of sound sense, liberal and hopeful speculation, good feeling, mistaken views and imaginary facts, instructive and entertaining to all readers alike.

History of the Insurrection in China; with Notices of the Christianity, Creed, and Proclamations of the Insurgents. By Messieurs Callery and Yvan. Translated from the French. With a Supplementary chapter, narrating the most recent events. By John Oxenford. With a Fac Simile of a Chinese Map of the course of the Insurrection, and a Portrait of Tien-te, its Chief. New York: Harper and Brothers.—1853.

Of this work we need only say, that it faithfully fulfils the promise of the title-page. The authors are French protestants, one formerly a missionary, and afterwards interpreter to the French embassy in China, the other, physician to the same embassy. It presents a full and detailed account of the causes, character, progress and prosperity of this extraordinary insurrection, as well as of the principal persons concerned in it, and of those connected with the reigning dynasty. The authors have had perfectly reliable sources of information; and as that important movement is still going on, and evidently hastening to its successful termination, their little volume cannot fail to be read with deep interest.

A Manual of Greek Literature, from the Earliest authentic Periods to the Close of the Byzantine Era. By Charles Anthon, LL. D., Professor of the Greek and Latin Languages in Columbia College, Rector of the Grammar School, etc., etc. New York: Harper and Brothers.—1853.

THIS latest work from the never resting pen of that profound and elegant classical scholar, Dr. Anthon, has already met with a cordial appreciation among all competent judges. It betrays, like all the Doctor's other works, a complete mastery of his subject, and leaves little or nothing to be desiderated. As a class-book, it cannot but supersede all others in the same department, and to general scholars its copious stores of knowledge will prove most acceptable. In the introduction a large amount of valuable information is, among other important matter, communicated respecting the Indo-Germanic languages. The work must command the admiration of all who examine it.

Louis XVII: His Life—his Sufferings—his Death. The Captivity of the Royal Family in the Temple. By A. De Beauchesne. Translated and edited by W. Hazlitt, Esq. Embellished with Vignettes, Autographs and Plans. Two volumes. New York: Harper and Brothers.—1853.

THIS work, of which an abridgment, duly noticed by us, appeared some time ago, contains in full the painfully sad story of the last years of Louis XVII., and his family, more especially the mournful biography of the unhappy dauphin. The author has spared no pains in obtaining all accessible information, which he presents in a happy arrangement and an easy narrative style. The work possesses a deep interest, which is heightened by a great number of embellishments, or rather, of illustrative engravings, &c. The work is a valuable contribution to the history of human folly, and passion, and misfortune, particularly to the history of that most frightful event, the French Revolution.

Life of Benjamin Robert Haydon, Historical Painter, from his Autobiography and Journals. Edited and compiled by Tom Taylor, of the Inner Temple, Esq. Late Fellow of Trinity College, Cambridge; and late Professor of the English language and Literature in University College, London. In two volumes. New York: Harper and Brothers.—1853.

THE biography of Haydon, long celebrated as a historical painter, is, in many respects, a most remarkable one; and these two volumes place before us, in a vivid light, his life and studies, his aspirations and disappointments, his struggles and triumphs, his misfortunes and successes, his self-exaltation and his genuine worth, his imprudences and his very peculiar piety, and concludes with his death by suicide, committed when in an unsound state of mind, and with an estimate of the man and of his relations to art. It was a strange life, full of inconsistencies and impracticable schemes, of high purposes and some very high achievement, and, amid all its vagaries, adorned by many excellent traits of character, especially in his relations as husband

and father. His constantly maintained practice and habit of prayer exhibits some singular phenomena. To all, this life will carry a grave moral and an important lesson. As a mere biography, it is deeply interesting, and often very entertaining; but it is still more interesting, and highly instructive, as a study of character: as such it deserves to be read attentively, and with sober reflection. The editor has performed his duty with great fidelity, with good taste and sound judgment, and his two volumes are an important contribution to the philosophy of human life and conduct.

Stuyvesant, a Franconian Story. By the author of the *Rollo Books*. New York: Harper and Brothers.—1853.

THIS is the seventh volume of Abbott's *Franconian Stories*, upon which we have already, more than once, bestowed due commendation. The series is justly valued by parents, as affording very profitable as well as entertaining reading to their children.

History of the Captivity of Napoleon at St. Helena: From the Letters and Journals of the late Lieut.-Gen., Sir Hudson Lowe, and Official Documents not before made public. By William Forsyth, M. A. Author of "*Hortensius*," and "*History of Trial by Jury*." Late Fellow of Trinity College, Cambridge. In two volumes. New York: Harper and Brothers, Publishers—1853.

To those who desire to form their own opinion and estimate of "the mighty Corsican," by giving witnesses on both sides a patient and candid hearing, these volumes will be of eminent importance. For a number of years, and down to the death of Napoleon, Sir Hudson Lowe held the unenviable office of governor of St. Helena, and keeper of the great captive. During the continuance of his office, and long after the death of Napoleon, reports reflecting most severely upon his official character and the manner in which he discharged his very unpleasant duties, were everywhere circulated by the friends and partizans of Napoleon. These volumes are, in a great degree, designed to vindicate the governor's aspersed character, by giving a full and minutely detailed account of every thing that occurred during his governorship, with and in reference to the dethroned emperor. To the student of history, to all who admire the genius, whatever they may think of the character, of Napoleon, this narrative will possess a powerful interest, and it must be admitted that the minute details, recorded by a most competent and conscientious secretary, as the facts transpired, serve to place Sir H. Lowe in a vastly more favorable light than that in which he has been generally regarded, while the profound respect for him, at all times expressed by many of the most distinguished men in Europe, give evidence of the high character which he had always sustained. We have made these remarks because, though our prepossessions have always been in favor of Napoleon, we think it only fair, that misjudged characters should have an opportunity of righting themselves, and because, for this reason, we wish to commend these volumes to our readers. But not for this reason alone: as a section of a most important life and history, and as a study of human nature, they are exceedingly valuable and deeply interesting.

To us these volumes have an additional and a melancholy interest, as the last which, for a while, we shall receive from the publishers. A few days after we had received them, the magnificent establishment from which they had proceeded, was a vast heap of smouldering ruins. We have the pleasure of numbering the publishers among our most esteemed friends; if we respected them in their high prosperity, we have learned even more highly to honor them in the calamity which has befallen them, and which, receiving it as sent by a wise Providence, they bear with truly christian fortitude and resignation. Our own feelings did not permit us to omit the present opportunity of paying this brief tribute to men, whom none that know them can otherwise than admire and respect.

This unexpected calamity will, however, only for a short time interrupt their extensive business operations. Their Magazine for January will perhaps appear a few days later than under ordinary circumstances; and we here again express our great admiration of the excellent articles on many highly important social and moral questions which, for a year past, have adorned its pages. We wish them the blessing and guidance of heaven in the honorable career still before them.

The Prophets and Kings of the Old Testament: A Series of Sermons preached in the Chapel of Lincoln's Inn. By Frederick Denison Maurice, Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London. Boston: Crosby, Nichols and Company. New York: Charles S. Francis and Company.—1853.

THESE sermons combine elements different from those which ordinarily appear in this class of writings. They are designed to trace history and prophecy in their relation to the theocracy of Israel, and to show their general bearing. Though by no means light reading, they will reward careful perusal, and may be characterized as both able and instructive.

The Child's Matins and Vespers. By a Mother. Boston: Crosby, Nichols and Company, 111 Washington Street.—1853.

A beautiful devotional book, written for children, which cannot fail to be popular.

Das Leben des Johann Huss, was er gelehrt, und wie er auf dem Concilio zu Costnitz wider kaiserliches Geleite und päpstliches Versprechen, um der Wahrheit willen zum Feuertode verurtheilt und lebendig verbrannt worden ist. *The Life of the Martyr John Huss, &c.* Published by Conrad Baer, Buffalo.

MR. BAER is the publisher of a periodical, with which we have been much pleased, as it has appeared in successive numbers. It is not restricted to religious topics, but embraces others of an instructive character. Its title will indicate its design: *Schul und Haus Freund*. The life of Huss from the same source, will be an acceptable contribution to the Germans, who read

with interest the memoirs of eminent saints, called in the Providence of God to act heroically on a public theatre.

The Heavenly Home ; or, the Employments and Enjoyments of the Saints in Heaven. By Rev. H. Harbaugh, A. M. Author of "Heaven, or the Sainted Dead," and "The Heavenly Recognition." Second Edition. Philadelphia : Lindsay and Blackistone.—1853.

ANOTHER, the third in a series of treatises on the Heavenly World. These books have been received with much favor, and doubtless are edifying to those who read them, in the right frame. It is natural that the author should improve as he progresses, and derive additional unction from his long sustained communion with his subject.

History of the Apostolic Church, with a General Introduction to Church History. By Philip Schaff, Professor in the Theological Seminary at Mercersburg, Pa. Translated by Edward D. Yeomans. New York : Charles Scribner, 145, Nassau Street.—1853.

WE are pleased to see this admirable work in an English dress. It will, in this form, become much more extensively useful. It has been much enlarged. The version is smooth and reads well. Without a comparison with the original, we are satisfied that it is faithful. Our judgment having been fully expressed on the appearance of the German edition, remains the same. The gifted author has produced a work which will command high and general admiration, and he will be followed, in his European tour, with the best wishes of many sincere friends in the land of his adoption.

ARTICLE XI.

LITERARY INTELLIGENCE.

GERMANY.—We are indebted to Messrs. *Garrigue and Christern* of New York, (No. 2, Barclay St.) for a copy of the semi-annual "Catalogue of books, periodicals, maps, atlases, &c., published in Germany from January 1 to June 30, 1853." This is a stout volume of 286 pp. 12mo., being the regular German booksellers' catalogue for the period just mentioned. We are glad to learn from the contents of this volume, that Germany is gradually returning to its normal state of literary life. The number of distinct publications announced in this catalogue, is something like four thousand five hundred, which, with equal activity during the remainder of the year, would show a total of but little less than ten thousand volumes, great and small. These are very well divided among the various departments of literature, Theology having a list of over four hundred volumes; devotional writings, sermons, &c., nearly three hundred; works on education not much short of four hundred; classical and Oriental literature about two hundred, and other departments of literature in proportion. The most interesting announcements which we here notice are, the third and last part of *Bruno Bauer's* "Kritik der Paulinischen Briefe," and a second edition of his "Kritik der Evangelien u. Geschichte ihres Ursprungs." The tenth volume of *Cardinal Bellarmine's* controversial writings, translated into German by Dr. Victor Ph. Gumpesch. This will, of course, be a welcome work to all the adherents of the church of Rome, and will be read with interest by Protestant divines, who have not access to the original, which is now becoming rare, except in public libraries. The whole work is to be completed in fourteen volumes, at the price of 12 rthlr. *Bunsen's* "Hyppolytus u. seine Zeit," can scarcely be called a German book, having been published simultaneously in English by its author, although it could not well have been written by any one but a German. Its argument is anything but flattering to the pretended successors of St Peter in the earlier period of Papal history, if such we may call the history of the church of Rome in the second and third centuries. The opposition with which the book meets from high churchmen and sympathisers with Rome generally is, therefore, perfectly natural. *Ewald* has brought out a second edition of his "Geschichte des Volks Israel," and *Gieseler* a new edition of his "Lehrbuch der Kirchengeschichte." *Hagenbach* also has a new edition of his "Christliche Kirche der drei ersten Jahrh.," and a third improved edition of his "Lehrbuch der Dogmengeschichte." *Dr. Noack* is becoming one of the most prolific writers of the day. We notice no less than three volumes of from three to four hundred pages from his pen, advertised at once; two compends of "Dogmengeschichte" and "Geschichte der Philosophie," and the third "Die Theologie als Religious-philosophie in ihrem wissenschaftl. Organismus dargestellt." The Evangelical Book Associ-

ation has published a new edition of *Spener's* "Erklärung der christlichen Lehre nach der Ordnung des kleinen Katechismus Dr. Martin Luthers," which is sold for one-third of a rthlr., twenty-two cents, which we recommend to the attention of all Lutheran ministers, and suppose that if printed in proper form, it would meet with a very ready sale among the members of the church generally, who read German. *Dr. Stahl's* address on "Protestantism as a political principle" (*Protestantismus als polit. Princ.*) originally published in the "Theologische Studien u. Kritiken," appears as a separate tract. *G. C. H. Stip*, well known for his labors for the restoration of a sound church psalmody, publishes as an appendix to his "Sängerin unverfälschtem Liedersegen," a little work (pp. v and 77) under the quaint title of "Kirchenfried u. Kirchenlied," which will, no doubt, repay the perusal, although its author is rather ultra in his attachment to the hymns of a particular period. We are not acquainted with *Prof. Theile's* character as a theologian, but from the titles of two tracts that he has recently published, presume that he would satisfy the most progressive opponents of confessions of faith. One of these is in Latin, with the following title: "Pro confessionis religione adversus confessionum theologiam;" the other, "Zur ethischen Fortbildung der evangelischen Dogmatik. 1. Grundlinien e. Systems des christlichen Rationalismus vom Standpunkte des Religiosismus. 2. Grundlinien e. Kritik des Augsburg Confession. 3. Vergleichendes über die Aufgabe der Dogmatik in der Gegenwart." Rather a large title for a "little book" of fifty odd pages! *Dr. Tholuck* still continues his literary activity, notwithstanding his advanced age and delicate health. Besides two addresses upon different public occasions, and a new (fifth) edition of his delightful "Stunden der Andacht," he has also brought out a second edition of the fifth volume of his sermons ("Predigten über Hauptstücke d. christlichen Glaubens u. Lebens"). The number of school and educational books, and books for youth, is also on the increase. *Barth*, *Claudius*, *Schmidt* and *Schubert*, still continue to amuse and instruct the children and youth of Germany, and every teacher "vom Fach" must, once at least in his life, make a new book of some kind, if it is only an A B C book, or "a new system of grammar." In classical and oriental literature and antiquities, some valuable additions have been made to the already rich stores of German industry and genius. *Döderlein* has brought out the second volume of his *Homeric Glossary* (*Homerisches Glossarium*) *K. W. Osterwald* a volume of "Homeric Investigations" (*Homerische Forschungen*) also published under the title of "Hermes-Odysseus," a mythological exposition of the Ulysses' saga. *Meineke* has brought out editions of the *Persae* and *Prometheus vincetus* of *Aeschylus*, with the *Medicean scholia* (pp. IV and 60, and XII and 59); and *J. A. Hartung* metrical German translations of the same pieces, along with the original text, notes, &c., pp. 344, 12mo, as well as the works of *Sophocles* in the same form. The fifth volume of *Schneidewin's* edition of *Sophocles*, embracing the "Elektra" (pp. 166) is published by *Weidmann*, of Leipzig, at one-third of a rthlr. per volume, or one rthlr. and twenty seven ng. for the whole five. *Klotz's* edition of *Cicero* has reached its third volume, which embraces the orations for *P. Sestius*, *Milo*, &c., and the fourteen *Philippics*, &c., under the

general title of "Ciceronis Scripta quae manserunt omnia. Recognovit Reinh. Klotz," Svo. Lipsiae, Teubner. Dr. Mühlmann continues Crusius' edition of Livy, and has just brought out the tenth book, under the title, "T. Livii Patavini Historiarum libri V-X. Mit erklär. Anmerk. von G. C. Crusius," &c. We are also glad to see that Ritschel has got out the fourth volume of his valuable and highly critical edition of Plautus, as well as the second volume of his school edition of the same author. Lepsius, besides continuing the publication of the "Monuments of Egypt and Ethiopia" (Denkmäler aus Aegypten u. Aethiopien etc.) has just brought out a monograph "on the twelfth Egyptian dynasty" (Ueber die zwölfte ägyptische Königs dynastie) originally read before the Royal Academy of Sciences at Berlin. Hammer-Purgstall has brought out the fourth volume of his "Literary History of the Arabs" (Literatur Geschichte der Araber), which is intended to cover the whole ground previous to the origin of Mohammedanism, and from that down to the twelfth century of the Hegira, that is, to the beginning of the present century, and has now proceeded as far as the reign of the Khalif Mottaki, that is, to the year 333 of the Hegira, or A. D. 944.

Vandenhöck and Rubrecht of Göttingen, advertise the publication of the eighth part of Dr. H. A. W. Meyers' Commentary on the New Testament, which also appears under the title of "Krit. exeget. Handbuch üb. den Brief an die Epheser." Dr. J. G. Reiche has also brought out a Commentary of a somewhat peculiar character, which, if properly executed, would meet a want long felt by scholars, namely, an elucidation of the more difficult points of sacred criticism, without a constant repetition of that with which all students of the Bible are familiar. The title is "Commentarius criticus in N. T. quo loca graviora et difficiliora lectionis dubiae accurate recensentur et explicantur." The first volume embraces the Epistles to the Romans and Corinthians.

Dr. Wolff, author of the "Hausschatz deutscher Poesie," has just brought out a popular volume entitled the "Classischer Hausschatz" (Home treasury of the classics) intended to give German readers a lively conception of Grecian and Roman poetry. It consists of discussions, biographical sketches and translations, which can scarcely fail to give a very interesting view of the subject matter.

The third number of the Zeitschrift für lutherische Theologie u. Kirche for 1853 scarcely maintains the established character of that periodical. None of the articles possess a very high interest. Stip's "Liturgische Fragen" merely discusses the single point of the *litany*, in regard to which, as everything else, he seems to think that the original Lutheran model of 1529-1546 should be followed without variation. Biarowsky's article on the "New proposition for a Lutheran hymnbook for Bavaria," possesses little more than a local interest. The third article by Deltisch on "Neptunism and Vulcanism," intended as a sort of supplement to his commentary on Genesis, is written with his usual ability, and is a valuable contribution to the geology of the Bible. Wetzel's short article of two or three pages, entitled "Das Unterschied des Luth. u. Reform. Lehrsystems," though written in a good spirit, is nothing more than a friendly endorsement of Dr. Guericke's "Ver-

söhnendes über brennende Kirchenfragen nnseres Tages." *Srobel's* "Defence of the truth against H. Latzel," affords melancholy evidence that Germany can produce defenders of the faith as violent and reckless as any that we have in America. The Bibliographical department has its usual richness and variety.

The fourth number of the "Studien u. Kritiken" for 1853 possesses unusual interest. The first article by *Dr. Gieseler*, on "Hippolytus," is an able discussion of the subject, coinciding, in general, with the views taken by *Bunsen*. The second article, by Professor *Niedner*, discusses a most important point in the construction of church history, namely, "the indication of the compass of the matter necessarily embraced in the general history of christianity," and cannot but be read with interest by all students of church history. *Creuzers* "Retrospect of Josephus" is the third article. In the "Gedanken u. Bemerkungen," *Ullmann's* "Historical reminiscence in regard to private confession," based upon a discussion of that subject by *Dr. Ackermann*, of *Meiningen*, is written in a very good spirit, and *Kindler's* "Lord's Supper of the Reformed church, in its relation to the Lutheran church," is an admirable presentation of the state of the question, and of the most important points of agreement and disagreement, as well as of the means and difficulty of their reconciliation. The other articles by *Lutterbeck*, *Ullman*, and *Heppe*, we have not yet had time to examine.

AMERICA (U. S.) *Prof. Schaff* has withdrawn from the editorial management of the "Kirchenfreund," which is to be transferred from *Mercersburg* to *Philadelphia*, where it will henceforth be edited by the *Rev. W. J. Mann*, one of the pastors of the German Lutheran church in that city. There is, we presume, but one opinion, among its intelligent and unprejudiced readers, as to the great ability with which *Prof. Schaff* has, ever since its establishment, edited the "Kirchenfreund," of which he was also the originator and proprietor. Differing as we do from his peculiar views in regard to the relations of Protestantism and Romanism, we have ever admired his learning and ability, and especially his vigor and fertility as a writer, of which his "Kirchenfreund," no less than his "Church History," give abundant evidence. The German press of this country has never had enlisted in its service a more active mind, as would have been more readily and generally acknowledged, had not *Prof. S.* placed himself in such decided antagonism to the general tendencies of the press in this country. *Prof. Schaff* is about returning to Germany, from which he has been absent ever since his entrance upon the duties of his professorship at *Mercersburg*, some eight years since, both for the purpose of revisiting his friends, and in order to recruit his health, which, we are sorry to learn, is somewhat impaired. We congratulate the German public of America upon the happy choice which *Prof. Schaff* has made, as regards his successor in the chair editorial. *Mr. Mann* is well known as one of the most genial writers in the German church of this country, a ripe scholar, and a sound theologian. We are inclined to think that the "Kirchenfreund" will lose none of its interest in his hands, and that its sphere of usefulness and influence will be greatly enlarged by *Mr. Mann's* connection with the Lutheran Church, as *Prof. Schaff* very truly

observes in his parting remarks to his readers, "embraces a larger body of ministers, and a greater amount of German material, than any other denomination in America." We most cordially recommend the "*Kirchenfreund*," which will hereafter be published by the well known booksellers, Schaeffer and Koradi, Philadelphia, not only to our German friends, but also to that steadily increasing body of our English theologians in this country who desire to cultivate an acquaintance with German literature and theology.

Prof. M. Schele De Vere, of the University of Virginia, has just published an interesting addition to our literature, under the title of "Outlines of Comparative Philology, with a sketch of the languages of Europe," &c. pp. 434, 12mo. Putnam & Co., New York.—\$1.25. Dr. N. West of Pittsburg, has just brought out "A complete Analysis of the Holy Bible, containing the whole of the Old and New Testaments," on the basis of Talbot's celebrated work. Royal 8vo: pp. LXIV, 958. Published by Charles Scribner, New York.—\$5.00. The Protestant Episcopal Society for the Promotion of knowledge, republishes Goode's "Doctrine of the Church of England as to the effects of Baptism in the case of infants." With an Appendix containing the baptismal services of Luther and the Nuremberg and Cologne Liturgies 8vo. pp. 564. R. Carter and Brothers announce the republication of Pearson's "Infidelity; its aspects, causes and agencies; being the Prize Essay of the British Organization of the Evangelical Alliance." 8vo. pp. 620—\$2.00. Dr. Hawks has translated from the Spanish, the "Peruvian Antiquities of Rivero an Tschudi," which is published by G. P. Putnam, N. York. 8vo. pp. XXII, 306. Ticknor, Reed and Fields, of Boston, announce "Ling's Gymnastic free Exercise; A systematized course of Gymnastics without apparatus," &c. 8vo. pp. 45—63 cts. J. V. Jewett and Co. have in press a republication of Dr. Cummings' "Scripture Readings on the books of Genesis and Exodus;" to be followed by other books of the Old and New Testament. The Biddles, of Philadelphia, announce a new edition of Prof. Cleaveland's "English Literature of the Nineteenth century," which, if we may judge from his "Compendium of English Literature," is a book of great value, not only to the youthful student, but also to the great body of readers who can spend but an hour or two a day in that most delightful of all relaxations—reading. Lippincott, Grambo and Co., of Philadelphia, announce two works that will make an important addition to the history of the aboriginal races of North America, viz: "Schoolcraft's Indian Tribes of the United States," and Mrs. Eastman's "American Aboriginal Portfolio." The former is published in three volumes. 4to, with over 200 illustrations upon steel, and will cost \$7.50 per volume. Mrs. Eastman's work is in one volume folio, with twenty-six steel engravings by the best artists of the country—price \$6.00. J. W. Moore has in press a translation (by the Rev. George Frost) of "Weiss' History of the Protestant Refugees from the revocation of the edict of Nantes to the present time." Gould & Lincoln, of Boston, announce the republication of another work by Hugh Miller; "My School and Schoolmates; or, the Story of my Education." Also, "The Mission of the Comforter. By Charles Jules Hare?" one vol., 12mo. "Noah and his Times, embracing the consideration of various in-

quiries relative to the antediluvian and earlier postdiluvian periods, as well as discussions of several of the leading questions of the present day. By Rev. J. Munson Olmsted, M. A. ;" one vol. 12mo. "A treatise on the comparative Anatomy of the Animal Kingdom. By Profs. C. Th. Von Liebold and H. Stannius." Translated from the German, with Notes, Additions, &c., by Waldo J. Burnett, M. D., Boston. 2 vols., 8vo. Murphy & Co., of Baltimore, the leading Roman Catholic publishers, advertise among their recent publications, the following: "The Power of the Pope in the Middle Ages. Translated from the French of the Abbe Gosselin." 2 vols. 8vo.—\$3.75. "Cardinal Wiseman's Essays on various subjects," 3 vols. 8vo.—\$6.50. "Dr. Dixon's Introduction to the Sacred Scripture," 8vo.—\$2.50. Concilium plenarium totius Americae Septentrionalis Foederatae. Baltimori habitum anno 1852, 8vo., 37½ cts. This last is nothing more, we presume, than the "Minutes of the late General Synod of the Roman Catholic church, held at Baltimore in the year 1852." The Canons of the American! Roman Catholic church, are to be given in a publication which Murphy and Co. announce as in press, under the title: "Decreta Conciliorum Baltimoriensium Provincialium et plenarii, pro majori cleri Americani commoditate simul collecta."

We have just received and hastily examined: "The Children of the New Testament," by Dr. Stork. Published by Lindsay and Blakiston, Philadelphia.—1854. It is a neat volume, and interesting in its contents.

ERRATA.

- Page 160, 16th line from top, after understand, insert "it."
 " 166, 4th " bottom, for in, read our.
 " 172, 21st " top, for provides, read furnishes.
 " 174, 14th " bottom, for most, read more.
 " 179, Note 2, omit communion.
 " 181, 21st line from bottom, after still, read less.
 " 187, 26th " " after service, insert,
 " 305, 10th " " for, while, read. While.